

Six Sermons :

The First Volume.

- I. Christ's First Sermon: or, the Absolute Necessity, and Christian Practice of Repentance, Open'd and Apply'd.
 - II. Christ's Last Sermon: or, The Everlasting Estate and Condition of all Men in the World to come.
 - III. *Peter's* Repentance, after he had denied his Lord and Master Jesus Christ, Open'd and Explain'd.
 - IV. The Christian's Blessed Choice: or, The Godly Man's Resolution to Cleave unto God, &c.
 - V. The Parable of *Dives* and *Lazarus*, Open'd and Apply'd, &c.
 - VI. The Father's Last Blessing: Being Comfortable Meditations against the Fears of Death.
- Together with an Earnest Perswasive to a Serious Observation of the Lord's Day.

By JOHN HART, D. D.

To which are added,
The Housholder's MANUAL, &c.

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To the Reader.

that City, O Jerusalem, Jerusalem, that thou hadst know in this thy Day the things that belong to thy Peace ! But now they are hid from thine Eyes ! Upon which he presently tells 'em, Their House was left unto them desolate : And the Event has abundantly made good that sacred Prediction, for certainly a more dismal Catastrophe has hardly ever attended any People.

Reader, Let thee and I learn by their Example, and not harden our Hearts any longer against the Calls of God to Repentance ; but set about the great and necessary Duty whilst it is called to Day ; Seeing our blessed Lord has told us, That unless we Repent, we shall all likewise Perish. And in setting about this necessary Work, thou canst not have a better Help than what the Reverend Author has here given thee in the first of these Sermons.

Again, Wouldst thou know, Reader, what shall be the End of all things, which is now at hand ? The Second of these Sermons may serve as a Prospective-Glass, wherein thou maist behold at one View the different Conditions of Men in the great Day of Account. And this cannot but be a very necessary and inviting Subject : O could we but intensely fix our Eyes upon the World to come, and enter in within the Vail ; cou'd we but see how things will go in Eternity, what manner of Persons should we be, in all holy Conversation and Godliness ? And this the Reverend Author has endeavour'd to represent to thee, in the second Sermon.

And if thro' the Temptations of Satan, thou hast been

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been over-come; let not this drive thee away from Christ, for thou hast the more need to come to him: For one Look from Jesus will make the Waves of Repentance flow from thy hard Heart; and make thee with Peter, to go out and weep bitterly: Which Example of Peter's Fall and Repentance, is excellently set forth in the third Sermon.

In the fourth Sermon, thou hast the Christian's blessed Choice; a Choice which every Christian will find it his Interest to make: Tho' worldly wise Men who have their Portion in this Life, will think it perhaps none of the Wisest: And indeed while they have no Expectations of any Life but this below, they seem to be so far in the right. But those who have plac'd their Hopes and Happiness above, and that look not at the things that are Temporal, but those that are Eternal, they think it their highest Wisdom (and so undoubtedly it is) to chuse rather to suffer Afflictions with the People of God, than to enjoy the Pleasures of Sin for a Season.

In the fifth Sermon, the Parable of Dives and Lazarus are open'd and apply'd, and the different Conditions of the Godly and the Wicked, set in a true Light; and the Glory of Divine Justice Magnify'd: For what can be more just, than that Dives, who refus'd to give Lazarus a Crumb of Bread, shou'd be deny'd a Drop of Water? In this the Reader may see, as in a lively Mirror, That it is not the Abundance of the things of this Life, the fairing deliciously every Day, and the

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being cloathed in fine Raiment, that adds any thing to our Happiness in another World; nay, it is so far from it, that unless they are improv'd to the Glory of God, (from whom we receive them) and are employ'd for the Good of our Neighbours; they are but like so many dead Weights to sink us down into the Gulph of everlasting Misery. Whilst the Poor of this World, if they are but poor in Spirit too, are those whom God has made rich in Faith, and made Heirs of his everlasting Kingdom, as is here fully exemplify'd in the Story of Lazarus.

And lastly, Since the Words of dying Men make the greatest Impression on the Minds of the Living, and strike deepest upon their Memories, thou hast here in the last Place, Reader, The Father's last Blessing, left as a Legacy to his Children; in which he has communicated to 'em his own Experiences, and laid down several weighty Truths worthy of thy Perusal. All which are now bound up together in one Volume; as being worthy of a Place not only in thy Closet, but also in thy Heart. And that the Divine Blessing may accompany what has been with so much Pains and Labour compiled together by the Reverend and judicious Author, is the hearty Desire and Prayer of,

Thy Soul's Well-wisher,

G. L.

Christ's First SERMON:

OR, THE

Absolute Necessity, Duty and Christian
Practice of Repentance, Open'd and
Applied, &c.

Acts xvii. 30, 31. *The times of this ignorance God winked at, but now commandeth men every where to repent: Because he hath appointed a day, in which he will judge the world in righteousness.*

THE Blessed Apostle, St. Paul, in these Words, Beloved, endeavours to take off the superstitious Athenians from their Idolatry, and worshipping of false Gods, Gods of Silver and Gold; which indeed are no Gods, but the Works of Mens Hands: And this he doth, first, by endeavouring to convince them of the Folly of their Idolatry. And then, secondly, in laying before them the Power and Goodness of God in making and preserving the World, and all things therein: God (saith he) *made the world and all the things therein, and is Lord over all, and gives to all life and breath, and all things, and in him we live, and move, and have our being; and it is he that hath set the bounds of our habitations.* Therefore (saith he) you need not to think that the God-head is like unto Gold, or Silver, or Stones, graven by Art or Man's Device; for God is Lord both of Heaven and Earth. Aye, But these Idolaters, (like some now-a-days) we did as our Fore-fathers did, they worshipped such Gods as these, and we are

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of the same Religion as our Fore-fathers were. But, saith the Apostle, this was done in Ignorance, and in the time of this Ignorance God winked; your Fore-fathers had not the Light of the Gospel, they never heard of Jesus Christ: But now (saith he) Christ is preached, and the Light of the Gospel shines forth in the World; therefore now ye must repent and turn from these Idols and serve the living God. Now God commands all Men every-where to repent: Although God in times past suffered all Nations to walk in their own Ways, now hath he sent us to preach Christ unto you, that you should turn from these Vanities, and serve the living God. If your Forefathers sinned, it was through their Ignorance, and want of the Knowledge of Jesus Christ: but if you sin and go on in your Idolatry, 'tis through Wilfulness, and God will be reveng'd on you. In the Words you may observe these four Things: First, A Duty commanded, and that is Repentance. Secondly, The Commander, and that is God, God commandeth. Thirdly, The Persons to whom this Command is enjoyned, and that is all Men, every-where, high and low, rich and poor, all the World over. Fourthly, and lastly, The Time when, and that is now; now God commandeth all men every where to repent, now in these times of the Gospel: *To day, if ye will hear my voice, saith God in Psal. 95. 7.*

From the Words thus opened, I shall give you these four practical Observations:

The first is this, That Repentance is a needful and necessary Duty commanded by God.

Secondly, That every Man and Woman in the World is bound to Repent.

Thirdly, That the Doctrine of the Gospel, is a Doctrine of Repentance: It was Christ's first Sermon, as you may see, *Math. 4. 10. Jesus began to preach, and to say, Repent, &c.*

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Fourthly and lastly, Observe from these Words, that God expects more, and looks for more from Men under the Gospel, than from those who never heard of the Gospel.

These four Observations are all of them very clear from the Words of the Text ; I shall only therefore give you some few further Proofs of them from the Scripture, and so proceed in the Opening and Handling of the two first Observations ; and from thence I shall draw sundry practical Uses, which I shall endeavour, by God's Assistance, to apply home unto your Soul.

I shall therefore joyn the two first Observations, in one intire Proposition, thus : That Repentance is a needful and necessary Duty, commanded by God, and that every Man and Woman in the World is bound to repent. *Except ye repent* (saith Christ, Luke 13. 3.) *ye shall perish.* And, 2 Pet. 3. 9. *God is not willing that any should perish, but that all should come to Repentance.* As I live (saith the Lord, Ezek. 33. 11) *I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live.* Turn ye, turn ye from your evil ways ; for why will ye dye, O house of Israel ? And in Mat. 3. 2. *Repent, for the kingdom of Heaven is at hand.* And so likewise in Acts 2. 38. *Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins.* Repentance is needful for all, there are none so wise, none so learned, none so holy, but stand in need of Repentance. *In many things* (saith St. James) *we sin all,* Jam. 3. 2. And in Rom. 2. 3. *All have sinned.* Young Ones have sinned, and therefore have need to repent, and that berimes, lest, as St. Paul saith, Heb. 3. 13. *Through the deceitfulness of sin their hearts be hardened.* It's good for young Ones, yea, it's the best course they can take, as Solomon saith, Eccles. 12. 12.

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To remember their Creator in the days of their youth ; and not to put off Repentance unto old Age, or to their Death-bed, because then it may be too late : For altho' true Repentance is never too late, yet late Repentance is is seldom true. It is a good Observation of a holy Man, who said, speaking of the repentant Thief, *God saved one at the last hour, that none might despair ; and but one, that none might presume.* Thou that wilt not repent when thou maist, it may be God will not give thee time to repent hereafter when thou wouldest : Dost think to do that in thy old Age, which thou wilt not do in thy Youth ? Canst thou do that in one hour on thy Death-bed, which thou art not able to do sufficiently all thy Lifetime ? And then likewise old Men have need of Repentance, they have lived a long time in Sin, and have too long neglected Repentance : Young Men may die soon, but old Men cannot live long ; therefore both Old and Young have need to repent, that they may receive the Remission of their Sin, *Mark 1. 4.*

Now for the better Understanding of this great and necessary Duty of Repentance, I shall a little shew you what is, and that briefly : Repentance is of two sorts, either real and sincere, or else seeming and hypocritical ; seeming Repentance is common to wicked Men, and is altogether legal, arising from the Accusations of their own Consciences, such a Repentance as this, was that of *Judas* ; but there is a real and sincere Repentance, which doth properly belong to the Godly, and this is likewise of two sorts, Legal and Evangelical : Legal Repentance comes from the Law giving us a Sight of our Sins, and our Misery by Sin ; the Law is our School-master to bring us to Christ, *Gal. 3. 34.* But Evangelical Repentance springs from Faith in Christ, and carries out the Soul unto Christ, in opposition to every Sin, and to a forsaking

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faking every evil Way : Repentance I shall thus describe : Repentance is a Gift of God by which a believing Sinner being cast down in the sight and sense of his own Sins, doth utterly forsake and abhor all his former evil Ways, and turns to the Lord with a perfect Heart. I say is the Gift of God, it comes from God and not from Nature ; it is a Flower never grew in Nature's Garden, neither Art nor Learning, nor any other sublunary Power or Qualification, is able to beget Repentance ; true Repentance comes from above : *Every good and perfect gift* (saith St. James) *comes from above*, Jam. 1. 17. Grace doth not grow here below, but comes down from the Father of Lights. The Apostles, *Acts 11. 16. glorified God, that to the Gentiles he had granted repentance unto life.* Repentance is the quickening of a dead Soul, and therefore must be the Act of him who is the Giver of all Life. *We are all of us by nature dead in sins and trespasses*, Ephes. 2. 1. A Man by Nature is no more able to perform an Act of true Grace, than a dead Person in the Grave is able to do an Act of Nature. *They that live in Sin* (as St. Paul saith of the Widow that lives in Pleasure, 1 Tim. 5. 6) *are dead while they live.* Repentance then is the Gift, *Acts 11. 18. God granted repentance unto life.* So in 1 Tim. 2. 25. the Ministers of God are required to instruct those that oppose themselves, with Meekness ; *if God peradventure will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snares of the devil.* It is said of Christ, *Acts 5. 31. He is exalted to be a Prince and a Saviour, to give repentance unto Israel.* Faith and Repentance are supernatural Works ; and we may as well create new Heavens and a new Earth, as do these Acts of our selves, it is God alone that works them in our Hearts by the efficacious Operations of his Spirit, 2

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Cor 3. 5. *We are not sufficient of our selves to think any thing as of our selves, but it is God that worketh in us both to will and to do, of his good pleasure, Phil. 2. 13.*

Secondly, Repentance is a Change; first, of the Heart, then of the whole Man: there must be a new Heart, and a new Hand; a new Life, and a new Head; all things must be new where Repentance is: *If any man be in Christ (saith the Apostle) he is a new Creature, 1 Cor. 5. 17.* Repentance makes a Man a new Man, and it is only in the Power of God to renew our Hearts, neither Angels nor Men are able to do it. In Jer. 31. 81, 91. saith Ephraim, *Turn thou me and I shall be turned, for thou art the Lord my God. Surely after that I was turned I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did hear the reproach of my youth.* Here is the Character of a true Penitent: It is the Lord that must change our Hearts, and take from us these Hearts of Stone: it is the Lord that must pluck us out of the Snares of the Devil, and cast down the Strong-holds of Sin in us; if God do not turn us we shall never be turned. *After that I was turned, I repented, saith Ephraim.* But I proceed:

Repentance is the Gift of God, whereby a believing Sinner turns from all his Sins unto God: I say a believing Sinner, because Faith must first precede and go before Repentance, for none can truly repent, but he must first believe: there may be in a Sinner that which we call Legal Repentance, which may cause him to fall out with his Sins, and it may be to loath them with a kind of Detestation; it's possible a Wicked Man may repent that ever he knew what Sin meant, or that ever he had to do with Sin; all this may be, and yet no true Repentance, because no true Faith; for true Repentance causes a Hatred of Sin,

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Sin, as it is displeasing to God, as well as hurtful to our selves; yea, he hates Sin as Hell, yea worse than Hell itself, which cannot be in an unbelieving Soul. It cannot be denyed but that Repentance is a saving Grace; and if so, none can partake thereof till he first be united unto Christ, the Fountain of all Grace: So then Faith must needs be before Repentance.

Secondly, Where true Repentance is, there is a Change wrought in the Whole Man, and a Turning, First, To Ourselves; Secondly, To God; And Thirdly, To Man. An unrepentant Sinner is not himself, and is not only out of his Way but out of Wits. In Luke 15. 17. when the Prodigal came to himself, he said, *Father, I have sinned*; this is the first Step to Repentance, Self-returning. Secondly, Repentance is a Returning to God: *If thou wilt return, O Israel, saith the Lord, return unto me*, Jer. 4. 1. The Grace of Repentance is suitably expressed by this Act of Returning to God; and they who did not repent, are said not to return to God. In Amos 4, &c. God saith, *I have given you cleanness of teeth and want of bread, yet have you not returned: Also I have withholden the rain from you, and smitten you with blastings and mildew, and sent among you the pestilence; and I have slain your young men by the sword, and overthrown some of you as I overthrew Sodom and Gomorrah by fire; yet have you not returned unto me, saith the Lord.* Repentance is a Turning from Sin unto God: *Sin turns men from God, and draws the soul into the ways of death*, James 1. 14. *A man is drawn away of his own lusts and enticed*; drawn away from God and from the Truth of God, but when once Repentance comes, he turns back again, he changes his Mind then, and abhors himself for what he hath done, Job 42. 6. *I abhor my self and repent (saith Job) in dust and ashes.* The Prodigal was drawn away from his
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Father's House through his own Lusts, and yet at last he returned ; First, To himself ; Secondly, To his Father, *Luke 15. 17. When he came to himself, he said, I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son.*

Sinners are said to be mad, but Repentance brings Men to their right Wits again : every impenitent Sinner is a mad Man, a meer Bedlam ; who but a mad Man will run himself wilfully into the Fire, as every wicked Man doth, he runs headlong to Destruction ? But Repentance turns Men from this Madness : In *Acts 16. 18.* it is called, *A turning of men from darkness to light, and from the power of Satan unto God.* Sin is a Darkness, and when Men sin, they know not what they do ; but Repentance enlightens Men, and sets them at Liberty. In *Acts 20. 20.* Repentance and turning to God are put together, they are one and the same, the one cannot be without the other ; but it is not any Turning that doth this, but it is a Turing of the Judgment, and a Turning of the Will and Affections ; so that Men that are turned, are carried wholly from Sin and Wickedness unto God, *Joel 3. 12. Turn unto me* (saith God) *with all your Heart* : if it be with a Piece, it is nothing worth, it is altogether deceitful.

Thirdly, Repentance is a Returning to Men ; we must not be ashamed to acknowledge our Faults one to another, *James 5. 16. Confess your faults one to another, and pray one for another.* If we have done any Man wrong, we ought to acknowledge it.

Is it so then, that Repentance flows from Faith in Jesus Christ, and turns Men from Sin to God ? then I observe, That there are many in the World, who as yet never knew what true Repentance meaneth, because they are yet without Faith, without which
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there can be no Repentance : Men may cry bitterly, and humble themselves in Sack-cloth and Ashes, as *Ahab* did ; may have the Horrors of Hell in their Consciences, as *Judas* had ; may reform many things that are amiss, as *Herod* did, and yet being Unbelievers, they are still in the State of Impenitency. It is an infallible Demonstration, that they never yet truly tasted of the Love of God in the Pardon of their Sins, who dare presume to take Liberty to sin, or delight themselves in any Sin whatsoever ; they that truly believe, cannot, dare not allow themselves in any Sin ; for as Faith purifies the Heart, so Faith and Repentance keeps the Heart pure, and makes the Conscience tender : And the more pure the Heart is, the more will it abstain from all things that are evil.

Secondly, Is the Grace of Repentance the Gift of God, whereby a believing Sinner being humbled under the sight and sense of his Sins, doth truly turn to God ? Then we may observe that where true Repentance is, there is also Humiliation for Sin. It is not possible that ever any Soul should truly repent, that is not truly humbled and cast down in the sight and sense of his Sins : *Turn unto me* (saith the Lord) *with all your Heart, with fasting, with weeping, and with mourning*, Joel 2. 12. The Ninevites when they repented, they humbled themselves from the Highest to the Lowest : And this also shews us, that the greatest part of Men and Women in the World never yet truly repented, because they were never yet truly humbled : It is not every kind of Sorrow that works Repentance, but as it is in 2 Cor. 7. 10. *only godly sorrow worketh repentance, never to be repented of*. And as there may be a counterfeit Repentance, so there may be a counterfeit Humiliation : The Signs and Marks of true Humiliation are these : First, The Soul

Soul that is truly humble for Sin, is very free in Confession of Sin; and the Scriptures tell us, that those that have been most humbled for Sin, have been the freest in Confession of their Sins, as may be seen in *David, Nehemiah, Job*, and others, *Psal. 51. 3.* saith *David, I acknowledge my transgression, and my sins are ever before me.* And this Confession of Sin will be in some measure suitable to our Humiliation; if our Sorrow for Sin be sincere, our Confession will be so too: therefore all those who are less afraid to commit Sin, than they are ashamed to confess Sin, were never yet truly humbled for Sin, neither shall their Souls reap any Benefit by it, *Prov. 28. 13.* *He that covereth his sins shall not prosper, but whose confesseth and forsaketh them, shall find mercy.* They that will not find out their Sins to confess them, to be sure one Day or other their Sins shall find them out to torment them: If Sin find us not out in Youth, it will find us out in Age; if it find us not out in Health, yet it will find us out in Sicknes; if it find us not out in Life, yet it will find us out in Death; if it find us not out in Death, yet it will find us out after Death, in the Day of Judgment; either one time or other our Sins will find us out, *Numb. 22. 23.* *And besure, saith Moses, your sin will find you out.*

Secondly, Godly Sorrow and Humiliation for Sin causeth the Soul that is humbled, utterly to loath, and abhor, and hate Sin: *Ezek. 20. 43.* *Ye shall remember your ways and your doings wherein you have been defiled, and ye shall loath your selves in your own sight, for all your evil that you have committed.* Sin is odious and hateful to the humble Soul: *I abhor every false way,* (saith *David*) *rivers of tears run down mine eyes, because men keep not thy law,* *Psal. 119. 136, 164.* Nature may teach a Man to loath Sin in others, but 'tis only Grace that teacheth us to abhor Sin in our selves.

selves. When *Judah*, *Gen.* 34. 24. heard that his Daughter *Thamar* had plaid the Harlot, he presently pass'd Sentence of Death upon her; *Bring her forth* (saith he) *that she may be burned*: But when he saw by the Pledges she produc'd, that the Sin was his own, *Judah* was then Glent, and talk'd no more of burning her. A Soul truly humbled, will hate Sin wheresoever it is, especially in his own Bosom; Men will fly from venomous and hurtful Creatures wheresoever they are, especially if they be near them, because they are then in most Danger to be hurt by them; all the Sins in the World can not do a Soul so much hurt as his own Sins; then they that do not hate Sin in themselves, are not truly humbled for Sin.

Thirdly, He that is truly humbled, is willing to take Shame to himself; the humble Sinner is willing to be ashamed of his Folly, *Ezek.* 19. 63. *That thou maiest remember and be ashamed, and never open thy mouth any more, when I am pacified towards thee for all that thou hast done*, saith the Lord.

Fourthly, A true humble Soul will be willing to receive the Word of God with all Readiness: What's the reason Men are no more humbled for Sin? Surely this, Because they despise the good Word of God, which is the only Means to get Humility: the humble penitent Soul, is the most tractable and teachable Soul in the World, and he above all others is willing to embrace the Word of God.

Fifthly, A true humble Soul is ready and willing to put in practice all those Duties which he hath formerly learned out of the Word of God: When *Paul* was once truly humble, he conferred not any longer with Flesh and Blood, but laying aside all carnal Reasonings, goes on thoroughly in his Work of Preaching the Gospel, *Gal.* 1. 16. Thus you may see that

that where true Repentance is, there is also a true Humiliation and Sorrow for Sin ; then every one learn to be humbled, and that betimes : for as Women, the longer they are ere they bring forth Children, the harder is their Labour ; even so they that put off Repentance to old Age, must expect the sorer Travel. Lamentably are they mistaken, who put off their Repentance to their old Age ; Is it likely that the Pains and Weakness of old Age, will be any advantage or ease to thy Repentance ? *Rev. 16. 19.* it's said, *that at the pouring forth of the fourth viol, when God smote the inhabitants of the earth with a scorching heat, that they blasphemed the name of God, and repented not.* It is a woful thing to put off Repentance to a pained Body, or a Sick-bed ; Pain in its own Nature will rather cause us to blaspheme, and turn from God, than to return to God ; and it's very common that sick Persons either repent not at all, or if they do, at the best their Repentance is but a sickly Repentance : Sicknes doth only abate and restrain the Power of Mens Lusts, it never destroys the Life of Sin ; Death it self cannot kill Sin, wicked Mens Sins live when they are dead ; the Grave cannot consume them, nor the Fire of Hell : the Sins of Unbelievers remain not only in their Guilt, but in in their Power to all Eternity.

Is it so then, that Repentance is a Turning from Sin unto God ? Then I observe that there can be no true Repentance where Sin is delighted in : he that lives in the Love and Practice of any Sin, knows not what Repentance means, for Repentance takes off the Heart from the Love of Sin, and works it to such a Dislike of it, that it abhors the very occasion thereof ; if Sin comes and tells a gracious penitent Soul of its Profits and Pleasures, O, saith a gracious Heart, thy Sweetness will prove Bitterness in the latter end.

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True Repentance takes off the Heart from all Sin, as well small as great, not from some few Sins, but from all; for he that turns not from all, turns from none in truth: and it is not enough to turn from all Sin, but we must turn from the Commands of Sin and Satan, unto the Commands of God; from Worldliness, to Heavenly-mindedness; from Pride, to Humility; from Hatred and Envy, to Love: the Tree that *bears not good fruit* will be hewn down and cast into the Fire, as well as the Tree that *bears ill fruit*. I beseech ye therefore, Brethren, in the Bowels of Mercy, for the Lord's sake, every one of you that desire to be saved, that you would turn away from all your Iniquities, and that speedily, lest your Repentance be too late: And to this end, be earnest with God by Prayer, for the Assistance of his Spirit in the subduing of your Sins.

For every true Penitent is wholly the Lord's, the Desire of his Soul is to God, and to the Remembrance of his Name: with his Soul he desires God in the Night, and with his Spirit within him, he seeketh the Lord in the Morning, *Isai. 26. 8, 9*. He is now a constant Suitor at the Throne of Grace, and with full Purpose of Heart he cleaves to God, and loves the Place where his Honour dwells, *Psal. 26. 8*. All his Desire is to know more of God, and how he may love him more, and serve him better; the Service and Servants of God, how joyful are they to his Soul? He takes all Opportunities of doing Good, he keeps his Heart with all Diligence, and the *door of his lips, that he offend not with his tongue*, *Psal. 39. 1*. His Heart is so enflamed with the Love of God, that he endeavours with all his Might to shew forth the Praises of the Lord. By which it appears, that a Turning to God, is not barely a Turning from Sin, but a Practising of Good, and a Walking uprightly be-

before the Lord in all Well-pleasing all our Days.

Is it so then, that Repentance is needful and absolutely necessary for all Persons; in what a sad Condition then are the greatest part of Men and Women in the World, who as yet are as far from true Repentance, as Light is from Darknets? And yet, poor Souls, they smooth themselves up with this Conceit, That God is Merciful, and they hope to be saved as well as the best, and they thank God all is well with them; and yet have never repented of their Sins: true Repentance, is a Grace almost out of Fashion in these self-conceited Times, wherein Mens Minds are so much running after Novelities and outward Formalities; that the Power of Holiness, and of Repentance and Mortification, are not minded; nay, by many are accounted illegal, and altogether needless.

There are three sorts of People that I shall have occasion to speak of in the Use of this Point: And the first are such as altogether abhor Repentance; The second are such, as although they acknowledge Repentance is needful, and necessary for others, yet think that they themselves have no need of it; And the third sort are such as do confess, that Repentance is needful even for themselves as well as others, but not yet; it's time enough hereafter, there is no such haste of it. And I hope in the speaking to these three Sorts of Persons, I shall make it appear, that Repentance is needful at all times, and for all sorts. Having done this, I shall remove some Lets that hinder Men from Repentance, and so give you some few Motives to stir you up to Repentance; and then shall wind up all in a few Words of Application.

I begin with those that abhor Repentance, and they are wilful Sinners, such as go on in Sin, and make it even

even their Trade to sin : wilful, desperate, and dis-
 solute Wretches, that laugh at Repentance, *who de-
 clare their sin as Sodom, and hide it not,* Isaiah 3. 6.
 Who will not be brought to abandon their wicked
 Ways, but go on still in Swearing and Cursing, Ly-
 ing and Blaspheming, Whoredom, Drunkenness, and
 all Uncleanness, and that with Greediness, as the A-
 postle saith, *Who mock at faith and repentance,* as those
 Scoffers did in 2. Pet. 3. 4. These are they (as St.
 Peter saith, 2 Pet. 2.) *That walk after the flesh in the
 lust of uncleanness, and count it pleasure to riot in the
 day-time ; whose eyes are full of adultery, that cannot
 cease from sin : O but the latter end of these men are
 worse than the beginning.* How many wicked Wret-
 ches are there, that live as if they had made a Cove-
 nant with Death and Hell, and were at an Agreement
 with the Grave, who had rather hazard their Souls
 than leave their Sins ; who, as if there was neither
 Heaven nor Hell, run on from one Sin to another :
*Come, (say they) we will fetch wine, and fill our selves
 with strong drink, and to morrow shall be as this day,
 and much more abundant.* But Isa. 56. 12. *Wo unto
 them, (saith the Prophet) they have rewarded evil to
 themselves.* How little do these Men think, that God
 will one Day wound the hairy Scalp of such as go
 on in their Trespases : *Or that tribulation and wrath,
 indignation and anguish, shall be upon every soul that
 doth evil?* Rom. 2. 9. Let Men slight Repentance ne-
 ver so much, a time will come when they shall re-
 pent even in Hell-fire for ever ; but then Repentance
 shall do them no good, for Sin must be repented of,
 if not on Earth, yet in Hell ; and if you will not loath
 your Companions in Sin here, you shall loath them in
 Hell hereafter. Then these bloody Wounds shall bleed
 which you have given your Souls in the Days of your
 Jollitry and Pride, and in the Times of your de-
 sperate

perate Impieties ; when nothing but Wrath and Horreur of Conscience shall appear before you ; then those sweet Morfels of Sin, which have been as sweet as Honey to your lustful Apperites, shall be vomited up as the bitterest and loathsomest things in the World : *Consider this all ye that forget God, lest he tear you in pieces, and there be none to deliver you, Psal. 50. 22.* Therefore be willing to forsake your Sins now, for Sin and the Soul must part, or else Hell and the Soul must meet together : *The wicked shall be turned into hell, and all the nations that forget God, Psal. 9. 17.* O that you would seriously lay these things to Heart, and now, even now in this your Day, that ye would know the things that belong unto your everlasting Peace : *To day if you will hear my voice (saith God in the 95th Psalm) harden not your hearts.* Slight not, scorn not, resist not the good Word of God, that invites you to Repentance, but now break off your Sins by Righteousness.

I come now to the second sort, and they are such as think they need no Repentance ; and these are such as are either morally civil and honest before Men ; or else formal and hypocritical Professors, who seem to be Christians, and are not, who profess God with their Lips, but deny him with their Lives : O they have no need of Repentance, they are no Drunkards, nor Swearers, nor such like. *God, I thank thee, (said the proud Pharisee) I am not as other men are, extortioners, unjust, &c. Luke 18. 11.* These are such as profess God, and know much of the Mind of God, and therefore have no need of Repentance, they are guilty of no Sins to repent of : But of these it may be said, as Peter said of *Elimas* the Sorcerer, *Acts 13. 10. That they are full of subtilty, and enemies to all righteousness, who never yet knew the right ways of the Lord : For they that*

think they have no Sins to repent of, it's a clear Argument, that they never yet truly repented of any one Sin aright; but that they are still *in the gall of bitterness, and in the bond of iniquity*: For Repentance is a continued Act, and a Grace that must have its daily Operation; for as Faith and Love must continue while we live, so must Repentance; when once the rocky Heart of a Sinner is smitten by God, the Water of Repentance will daily flow; True Penitents cannot content themselves with one Act or two of Repentance, but they must daily renew their Repentance; Sin will renew daily, therefore so must Repentance; renewed Sins must have renewed Repentance, till we have done Sinning (and that will not be till we have done Living) we must not have done Repenting: if there be a Leak in the Ship, the Water must be pump't out, else the Ship is in danger of sinking: we are leaking Vessels all of us, yea, the best of us Sin leaks in daily, and is renewed daily, and there must be the Pump of Repentance carry it out daily, else our Souls will be in danger of sinking.

And for these who think they need no Repentance, they are moral honest Men, who live in a Course of civility, and take their Penny to be as white as any others; these are as good as the Best, and therefore have no need to be any better; they are not desperately wicked as many are, they are no Blasphemers or Drunkards, but go to Church, and give every Man is Due, and are loving to their Neighbours, and what need any more. It's true, these things are necessary, and are required in a Christian; but yet civility without Activity, at the best is but gilded Heism, Morality and seeming Vertues are but gilded Sins and glittering Abominations: the Lord hath many a rotten, base, stinking Heart, under a civil

civil Coat. If Civility and Morality would have served the turn, then the Pharisees would have gone to Heaven before any other ; they were civilly Honest, they were no Swearers, nor Drunkards, they paid Thyes, and gave Alms, and prayed often ; and carried themselves so exact in the World, that it was thought, that if but two Persons in the World should go to Heaven, a Scribe should be one, and a Pharisee the other. But what saith Christ, *Matth. 5. 20. Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.* And yet their Righteousness far exceeded the Righteousness of all our moral honest Men ; Let a Man be never so honest in outward Appearance, let his Carriage and Behaviour be never so specious and plausible in the sight of the World, let him be never so exact and just in his Dealing with Men, yet if he be not renewed in the Spirit of his Mind, he is never the better for this. If he be not a sanctified Christian, the Word of Truth never as yet came home to his Soul, in the Power of it, he is still in the State of Nature, and without God, and as yet far from Repentance and Salvation.

And then there is a third sort of Impenitents, and they are such as are convinced of the Necessity of Repentance, but they do not think it a time now to repent : They believe they must repent, but all the good time ; there's no haste of it yet, it will be time enough hereafter ; at the Hour of Death, when Age and Sicknes is upon them ; and they think it's nothing of nothing to repent, they can do it when the list, it's done with a wet Finger, there needs no more but to say, *Lord, have Mercy upon me ;* when they are going out of the World. This is the general Disease with which most Men are infected ; But such Men know that it is a hard matter to Repent

Sin is very powerful; and if they do not seek to get it subdued in the Strength of their Days, it will be too hard for them at the last: for altho' Men grow weaker and weaker, yet Sin grows stronger and stronger; and being (as we say) bred in the Bone, nursed up by us in our youthful Days, it will not be easily rooted out of the Flesh: *Can the Blackmore change his Skin, or the Leopard his Spots?* Jer. 15. 13. No, they cannot; *no more can they that are accustomed to do evil, leave it when they list.*

If Repentance be a thing so easie, how is it that many who sought after it could never obtain it? How many are there that have roared and cryed in the Bitterness of their Souls, and in the Horror of their Conscience, that they could not Repent? *O that I could repent; O that my hard Heart would break in pieces!* This hath been the Cries of many. It is not in the Power of Man to Repent when he pleases; Doth God give us Space to Repent now, it may be he will not do it to Morrow: A Man by Nature as he cannot repent of himself, so he hath no Inclination of himself to Repentance. Repentance is a hard Work, a circumcising of the Heart, and casting of Sin out of the Soul, which indeed will make the Heart to bleed: which thing no natural Man is either willing or able to do. *Moses* (saith the Apostle, Col. 3. 5) *your members which are upon earth*; which thing suits not with a natural Man. Let no Man then put off Repentance upon such foolish wicked thoughts as these, that Repentance is an easie Work, which a Man may perform when he pleases; such sinful Thoughts as these will deceive you: Thou that wilt not repent when thou mayest, when thou wouldest, it may be, thou shalt not be permitted: You that will not repent when God gives Space, how justly may he when thou would-

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est, deny it thee, because when it was offered thee thou refusedst? *Ezek. 24. 13. Because I would have purged thee, and thou was not purged, thou shalt not be purged from thy filthiness, saith the Lord.* The longer Men live in Sin, the stronger will it grow in them: he that will not leave Sin when he is young, will hardly leave it when he is old. It is said of wicked Men, *Jeb 20. 11. Their bones are full of the sins of their you, which lie down with him in the dust.* Not that Mens Sins are buried with them in their Graves, for then they might be happy, but that they continue with them till Death, yea, after Death. Many a time and often hath the Lord stood at the Door of Mens Consciences, and knocked to come in, *Rev. 3. 10. Behold, I stand at the door and knock, (saith Christ.)* O do not let God wait long, he hath waited a long time already to be gracious unto thee, *Isai. 13. 18.* Do not give the Devil the Prime and Strength of your Days, and then think to serve God in your o'd Age: You do not leave Sin in this, but Sin leaves you; you have not the Strength and Power to Sin then as you have had, but still your Hearts are as bad as ever they were; then put not off your Repentance till Sicknes comes. Happy, yea thrice happy is that Man, and blessed shall he be, that in the time of his Youth and Health furnishes his Heart and Soul with Comfort against the evil Day; happy is that Soul, who when Age and Sicknes comes, is so fitted for Death, by Repentance, that when Death comes, he hath nothing else to do but to die. Be perswaded then to repent betimes, before you go hence and be no more seen; there is no Time ours but the present Time; we do not know whether we shall live another Day, another Night: many that are in Health one Day, are brought to their Graves the next. *Our life (saith*

St. James) is but a vapour that appeareth for a little time, James 4. 14. We are no sooner born, but we begin to die. Put not yourselves off then from Day to Day, he that's unfit or unwilling to repent to Day, will be so to Morrow; therefore seek the Lord while he may be found, Isai. 55. 6. There's a Time when God will not be found: Prov. 1. 24, to 36. saith God, Because I called and ye refused, and set at naught all my counsel, and would none of my reproof; therefore will I laugh at your calamity, and will mock when your fear cometh; when distress and anguish cometh upon you: then shall ye call on me, but I will not answer; they shall see me early, but shall not find me; for that they hated knowledge and did not chuse the fear of the Lord, therefore shall they eat the fruit of their ways, and be filled with their own devices. There is a Time when Mercy may be had, but if we neglect that Time, it will not be recovered again, tho' it be sought for with Tears; there is a Time, when with the wise Virgins we may enter into the Wedding, but if we take not that Time, we may with the foolish Ones have the Door shut against us, Matth. 25. Then may we knock and call, yea, cry, Lord, Lord, open to us, but the Lord shall say unto us, I know you not. The old World had a long Time of Repentance, a hundred and twenty Years did Noah preach Repentance to them, and yet they repented not: but the Ninivites they had but a short Time given them, but forty Days, and yet they repented: they made the Hay of Repentance whilst the Sun of God's Patience shined upon them.

God is not bound to wait Mens Leisure, the Soul is but a Tenant at Will, and may be suddenly turned out of Doors; and when you lie upon your Sick Beds, the Lord may fill your Hearts with such

Fears, as may make your Consciences altogether despair of Mercy. God sent you his Servants early and late, in season and out of season, to invite you to repent; but if you put Repentance off, and say you will repent hereafter, you hope God will work it in you; What ground have you of this Hope? hath God made you any such Promise? Thou canst not draw out the Thread of thy Life one Minute, for ought thou knowest this may be thy last Day; the Tenders of Mercy, and the Offers of Grace, are at an end when thy Life ends, if not before: you know that Time and Tide stays no Man's Leisure; every one is so wise as to take Time and Tide for worldly Affairs; will any Man be so foolish as to defer the Time of his Sowing till Harvest? Men will not be carrying out of Dung, when they should be fetching in of Corn: No, they will dispatch those Things first which are of most necessity. And is there any thing of more necessity than the Salvation of your Souls? Will your Souls be saved without Repentance? or can you repent when you will? But you will say, you are young, and therefore may be born with a while, which is the Devil's Divinity; for young Men have no more Liberty allowed them to Sin, or to put off Repentance, than old Men have; it's the Devil's Policy to infuse this into thy Brains, that he may ensnare thee. It was the Commendation of Timothy, *that from a child he had known the holy Scriptures*, 1 Tim. 3. Young Saints, say some, (but not the Word of God) prove old Devils: But, I am sure, it is a rare thing to see an old Sinner become a young Saint. When the Devil and Sin hath lorded it in your Souls, years tyrannized both over Soul and Body, for thirty or forty Years together, do you think then that a little Groaning or Crying, Lord, have Mercy upon me, will

able to dispossess him at the last? No, no; he has gotten too strong a footing in your Soul to be beaten out of his Quarters so easily; he that will not remember God when he is young and living, it's greatly to be feared God will be unmindful of him when he is old and dying. Therefore once more I beseech you, in the Bowels of Christ, speedily to set about the Work of Repentance, lest when it is too late, you repent, weep, and mourn, that you repented not before. Do not say of Repentance as *Felix* said to *Paul*, *Thou wilt repent when thou art better at leisure, another time shall serve thee*; it may be thou maist not live to another time, or if thou doest, thy Heart may then be as hard, if not harder than now it is. Would you not, in the Day of the Lord, be in a worse Condition than Heathens or Infidels are? then repent. Would you not when you are dead be in a worse Condition than Toads or Serpents? then repent.

It may be said of every impenitent Sinner, as Christ said of *Judas*, *Matth. 29. 24. It had been better for that Man if he had never been born.* Heathens in the Day of Judgment shall be in a better Condition than impenitent Christians, for they shall have a lesser Condemnation, because of their Ignorance, who it may be would have done better if they had known more: *It shall be more tolerable* (saith our Saviour) *for Sodom and Gomorrah in the day of judgment, than for thee Capernaum*; Thou England, that art exalted up to Heaven in Gospel-mercies, take heed and beware lest thou be not thrown down to Hell in Gospel-vengeance.

I should now shew you the Lets that hinder Men from Repentance, and so endeavour to remove them; but I shall only name them, and so conclude with some few Motives to stir you up to Repentance.

Now the Lets that keep Men off from Repentance are either from Sin and Satan, or else from Ourselfe and the World; the Devil perswades Men that Repentance is a needless Work, and they need not trouble themselves with it, for those that God hath ordained to live, shall be saved, let them live never so loosely; and those that he hath appointed for Wrath, shall be damned, let them repent never so much. But to remove this Let out of the way, know this, That all those that God hath ordain'd to Salvation, shall first or last, more or less be brought to embrace the Means: *Acts 31. 48. As many as were ordained for eternal life, believed.* God hath joyned the End and the Means together, and cursed is he that dares to separate them: Salvation without Repentance is impossible; *without holiness no man shall see God, Heb. 5. 19.*

A second Way by which the Devil keeps Men off from Repentance, is God's Mercy; God is merciful, saith the Devil, his Mercy is over all his Works; and He that made you will not damn you you need not to fear it. True it is, even to wicked Men, God is merciful; but these are but Mercies on the left-hand, common Mercies; it's a Mercy to Men that they live, it's a Mercy that we were not born Monsters, and it's a Mercy to have outward Enjoyments; but what are these to the peculiar Mercies of God? It was well said by one, *He that made thee without thee, will not save thee without thee*; if thou art in a Ditch, and wilt do no more to come out, but cry, God help me, thou maist lie and perish. O do not dare to go on in Sin, because God is merciful; *Shall we sin (saith St. Paul) that grace may abound? God forbid.* I dare not, saith a gracious Heart: If ever you would partake of Mercy, you must depart from Iniquity, *2 Tim. 2. 19. Let every one that nameth the name of Christ depart from iniquity.* I dare boldly say, that if

if all the Clouds of Heaven should continually showre down Mercy, there should not so much as one Drop fall upon any impenitent Person.

Thirdly, The Devil labours to keep Men off from Repentance by bringing them to despair of Mercy; if he cannot work Men into Presumption by the Consideration of God's Mercies, he will do what he can to bring them into Desperation, by telling them that Mercy is out of date. But let not this hinder thy Repentance, for as it cannot be too soon to repent, so it's never too late to repent, better late than never. I do not speak this that any should neglect to repent betimes, but that none should ever despair of Mercy, and thereby be hindred from this Duty of Repentance.

A second Let that hinders Repentance is the World; the Lusts of the Flesh, and the Pride of Life, the Pleasures and Preferments of the World, these fight against the Spirit, and resist the Work of Repentance; Voluptuousness and Drunkenness unfits Men for Repentance, therefore these must be abstained from, (1 Pet. 2. 11.) *As things that war against the soul. Mortifie therefore (saith the Apostle) your members which are upon earth, fornication, uncleanness, &c. Col. 3. 5. these must me mortified.*

And then a third Let that keeps Men from Repentance is Sin; Sin hath such a commanding Power over the Souls of unregenerate Persons, So that as it is Rom. 6. 10.) *they give themselves over as servants to sin and uncleanness.* O then, for the Lord's sake, avoid all Occasions of Sin: *Let not Sin therefore reign in your mortal bodies, that you should obey it in the lusts thereof: neither yield you your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as instruments of righteousness, Rom. 6. 12, 13.* O that I could prevail with you, and that the Lord would perswade your Hearts of the dreadful and doleful

Condition of all impenitent Sinners. Consider then, I beseech you, in the Fear of the Lord, these following things :

First of all know this, You that live in the Love of Sin, you live in the Hatred of God ; for the Love of God and the Love of Sin cannot possibly dwell together, and they that dwell in it shall never dwell with God. *Psal. 15. saith David, Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness.* And the Apostle saith, *1 Cor. 6. 9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.* And *Psal. 97. Ye that love the Lord hate evil.* Also *2 Tim. 2. 19. Let every one that nameth the name of Christ, depart from iniquity.*

Secondly, All those that Sin, and are under the Power and Command of Sin, are of the Devil : *For he that commits sin (saith John) is of the Devil, John 3. 9* And is it not a sad thing to be under the Power of the Devil? Every wicked Man is the Devil's Slave, and he doth the Devil's Drudgery ; where-ever Sin is in the Love of it, there is also the Devil ; the Devil keeps Court in wicked Mens Hearts.

Thirdly, Sin is the High-way to Destruction ; *Is it not destruction to the wicked? saith Job, Chap. 31. 3.* Yes, that it is ; *And a strange punishment to the workers of iniquity?*

Fourthly and lastly, Sin brought Wrath and Condemnation upon the Soul : *If ye live after the flesh ye shall die, Rom. 8. 13. The wicked shall be turned into hell, and all the nations that forget God, Psal. 9. 17.* These Things being considered, and seriously taken

taken to Heart, methinks should not only awaken Sinners out of their sleepy Security, but also provoke them to Repentance.

And then there is another Let which hinders Men from Repentance, and that is in themselves, which is of all other the greatest Let; for did not our base Hearts deceive us, the Devil, the World, and Sin, could never hinder us from coming to God by Repentance; and these Lets from ourselves are either from Ignorance or Hardness of Heart, *Ephes. 4. 18.* Men, saith the Apostle, *thro' the ignorance that is in them, and thro' the hardness of their hearts, being past feeling, have given themselves over to lasciviousness, and to work all uncleanness with greediness.* Ignorance must needs be a great Let to Repentance; no Wonder when Men know not the Danger of Sin, nor the Necessity of Repentance, that they live in Sin, and never come to Repentance; who is there that seeks for that he knoweth not of? If impenitent Sinners did but know what a dangerous Condition they were in without Repentance, they would never suffer their Eyes to sleep, nor their Eye-lids to Lumber, before they had made their Peace with God by Repentance: O, for the Lord's sake, get Acquaintance with God, and learn to know what an odious thing Sin is, *Jeb 22: 21.* Acquaint now thy self with God, and be at peace, thereby good shall come upon thee; thereby thou maist be brought to Repentance. Then, Secondly, There's in us Hardness of Heart, which hinders the Work of Repentance. It is said of *Zedekiah, 2 Chron. 35. 13.* That he hardened his heart, that he might not turn to the Lord his God. And this Hardness of Heart is very lamentable, because all the Means which God uses to soften, work not upon it at all. And *Pharaoh* hardened his heart, and would not let the Children of Israel go, *Ezek. 8. 32.* All the sore Judgments of God upon

upon him could not prevail with his hard Heart, he would not let them go; so wicked Men, whose Hearts are hardned, they will not let their Sins go, neither the Judgments, nor the Mercies of God will prevail with wicked Men to turn them from their Sins, *Amos 4. 12.* saith God, *Tho' I have sent among you judgment upon judgment, plague, famine, and noisom beasts, yet have you not returned unto me.* Therefore I beseech you, in love to your poor Souls, that by Prayer you would beg of God to give you softned Hearts, that may melt and tremble at the Word of God, lest by going on in your Sins, ye bring upon yourselves swift Destruction.

And so I come to give you some Means and Motives to stir you up to Repentance, and then I shall conclude.

The first and principal Means of working Repentance where it is not, is the Word of God; *Matth. 5. 17.* *And Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.* Christ's first Sermon was a Sermon of Repentance; therefore, if ever you would repent of your Sins, attend upon the Word of God. What a woful sad Condition are those in, that want the Word of God? What the Preacher said, *Eccles. 11. 6.* *In the morning (saith he) sow thy seed, and in the evening withhold not thy hand;* so say I of hearing the Word of God; Hear it in the Morning, and hear it in the Afternoon; hear it on the Lord's Day, and hear it in the Week day, take all Opportunities of hearing the Word of God.

And then a second Help is, to consider the Goodness and Power of God, his Almighty, and his All-seeing Eye; consider God sees and knows all thy Ways, and is able to punish thee for all thy Sins: if Men were but convinced of this Truth, they durst not sin so boldly as they do. But I pass by this, to give

give you some few Evidences of the Truth of Repentance, and they are briefly these:

First, The Soul that hath truly repented is very careful to avoid even the Occasion of Sin, and keeps himself at a distance both from Sin and Sinners, he will dispence with no Sin at all, but will say as Ephraim did, *What have I to do any more with sin?* And, Secondly, he that is truly turned from Sin unto God, will endeavour to turn others also; he is not content that he himself is turned to God, but he will draw others to God also. Thirdly, He that hath truly repented, is very careful to furnish himself against the Assaults of the Devil; *The word* (saith David, Psal. 119. 11.) *have I hid in my heart, that I might not sin against thee.* A true Penitent treasures up the Word of God in his Heart, and walks worthy of the Lord unto all well-pleasing, being fruitful unto every good work, and increasing in the knowledge of God, Col. 1. 10. They do it, as it is in Psal. 119. 23. *They keep the testimony of God, and seek him with their whole heart.* They also do no Iniquity, they walk in his Ways: *Their delight is in the law of God, and in his law they do meditate day and night,* Psal. 1. 2. Fourthly, He that hath truly repented, is full of holy Indignation against Sin, and turns Sin quite out of Doors; he cannot endure the sight of it. Fifthly, He that hath truly repented is full of Fear, he is filled with an awful, reverential, and filial Fear of the Majesty of God, and he is afraid of displeasing God by Sin. Sixthly, A true Penitent is full of holy and heavenly Desires, he desires more of God, and more Acquaintance with the Ways of God, more Communion with God in Ordinances. Seventhly, True Penitents are very zealous for God: *O how do I love thy law!* saith David, in the 119 Psalm. A godly Man cannot endure to see God dishonoured; as it is said

said of Lot, 2 Pet. 2. 8. *He vexed his righteous soul from day to day with their unlawful deeds.* And then lastly, Where true Repentance is wrought it will work a holy Change in the Soul; so that whereas Sin was formerly delighted in, it is now abhorred; they will not only turn Sin out of Doors, but also are ready to cut it in pieces as it were: true Penitents have a feeling on their Hearts for Sin, and will loath themselves for the Evil of their Ways. It is a hard thing for a Man to loath himself, every Man naturally loves himself, but true Penitents loath and abhor themselves, as Job did. A repentant Eye sees Matter enough in himself of Self-abhorrence: Repentance lets us see what black defiled Creatures we are by Nature: *Ezek. 20. 43. You shall remember your ways, (saith the Lord) and shall loath yourselves in your own sight.* And so much for the Evidences of Repentance.

Is it so then, that Repentance is so absolutely necessary to Salvation, and that there is a great Danger in putting it off from Day to Day; and that a sick-bed Repentance is no Repentance, or at most but a sickly Repentance? How highly then doth it concern every one of us, even while it is called to Day, to begin our Repentance, and not only to begin, but to persevere in it to the end of our Days? Let the time past of our Lives suffice us to have wrought our own Wills, and to have walked in our own Ways; and let us resolve for the time to come to live unto God, and be not weary, for in due season we shall reap if we faint not. Let us make Repentance our daily Work, that so our Peace may be made with God, that when we come to die, we may have nothing else to do but to die. He that labours not to kill Sin by Repentance in his Life, will be very unfit to die when Death comes; Death

is only welcome to a gracious penitent Soul : they are not fit to die in whom Sin is not killed by Repentance ; they have done nothing of that Work which God sent them into the World to do, that have not repented : Repentance sweetens our Lives, and takes away the Bitterness of Death ; and only to penitent Sinners is Mercy promised. Consider there is an absolute Necessity of Repentance, we can not be saved except we repent ; *Except ye repent, (saith Christ) ye shall all likewise perish,* Luke 13. 3. Consider, Sinner, all thy Life is but short ; thou hast but a little time to live in the World, thou hast need to bestir thy self then, and to husband thy time to the best advantage for thy Soul ; thy precious and immortal Soul will be in danger of Hell-fire, if thou repent not ; for no Repentance, no Salvation : and if thou dost not repent thee here of thy Sins, thou wilt surely to thy cost repent thee hereafter in Hell for thy Neglect of Repentance ; thou wilt then curse the Day wherein thou didst despise Repentance ; then if there be any Love in thee to thy precious Soul, whatever thou doest, repent. Consider also the End for which Christ came into the World, *Mat. 9. 13. I came (saith Christ) to call sinners to repentance.* Be zealous therefore and repent, and as *John saith, Mat. 3. 8. Let us all labour to bring forth fruit mete for repentance.*

Now the Lord work these Truths upon your Hearts ; and the Lord give every one of us Repentance unto Life, Repentance never to be repented of : Which the Lord of his infinite Mercy grant unto us all ; to whom be Glory and Honour for ever. *Amen.*

The End of Christ's First Sermon.

Christ's Last SERMON:

OR, THE

Everlasting Estate and Condition of all Men in the World to come.

John xiv. 2, 3. *In my Father's house are many mansions, if it were not so, I would have told you: I go to prepare a place for you. And if I go, I will come again and receive you unto my self, that where I am, there ye may be also.*

OUr blessed Lord and Saviour having in the foregoing Chapter acquainted his Disciples with his Departure from them out of this World, he comes here in this, and the three following Chapters, to give them his last Farewel Sermon: and therein he endeavours Principally to comfort the sad Hearts of his Disciples; who were now disconsolate and cast down in their Spirits, under the Sence of so great and sad a Loss, as the Loss of their great and only Lord and Master Jesus Christ; for whom they had left and lost all. Christ having acquainted them with his going out of the World, they thereupon presently begin to be dejected and cast down at the sad News; Lord, say they, have we left all and followed thee, and wilt thou now leave us? shall we now be exposed to the Difficulties and Dangers of the wide World? No, saith our Saviour, be not discouraged, let not your Hearts be troubled, it is for your good that I go away: *In my Father's house are many mansions, I go to prepare a place*

place for you. *And if I go, I will come again and receive you.* You shall be no Losers by my going away from you, I will surely make you Amends for all your Loss; there are Mansions of Joy in Heaven, that will abundantly countervail all your worldly Losses. If I go away, it is for your good, and I go to prepare a Place for you: and tho' you have not my bodily Presence, yet you shall have my spiritual Presence, *I will send you another Comforter that shall abide with you for ever, I will not leave you comfortless, I will come unto you:* that is, by my Spirit, to guide and direct you into all Truth, and to bear up your Hearts under all those Troubles and Temptations which ye shall meet withal in the World.

Having thus briefly given you the Scope of the Chapter, I come now to the Worlds themselves, from whence I shall raise these four Propositions:

First, That there are Mansions of Glory in Heaven, for the People of God hereafter: *In my Father's house are many mansions.*

Secondly, I note from hence, that Christ's Ascension was to prepare a Place for Believers; *I go to prepare a place for you.*

Thirdly, That Christ will certainly come again and receive Believers to himself; *I will come again and receive you.*

Fourthly and lastly, Which I shall chiefly insist upon, I note from hence, that those Mansions of Glory prepared by Christ for Believers in Heaven, will abundantly recompence and make good all the Losses, and all the Crosses, which they may meet withal in the World.

I shall begin with the first of these, That there are Mansions of Glory for Believers hereafter: The Point is so plain from the Words themselves, that I shall only give you a Place or two of Scripture

prove it, *Psal. 84. 11. The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath provided for them that love him, 1 Cor. 2. 9. Come, ye blessed, (saith our Saviour, Matth. 25. 34.) inherit the kingdom prepared for you. Several other Scriptures I might give you, but I will proceed to the Uses of this useful Point.*

Is it so then, that there are Mansions of Glory for the Godly hereafter? then I note from hence the unspeakable Misery of all wicked Men, both here and hereafter: Is there Glory in Heaven for Believers? What is there in Hell for Unbelievers? If Glory be the Portion of the Godly, what will the Lot and Portion of wicked Men be? *The wicked (saith David, Psal. 8. 27.) shall be turned into Hell, and all the nations that forget God. Wicked Men shall have no Part nor Portion in these glorious Mansions, they are prepared only for the Godly. Wicked Men may indeed (which shall but further aggravate their Sorrow) behold the Saints received by Christ into Glory, as Dives beheld Lazarus in Abraham's Bosom, but it was afar off. Wicked Men may at the last Day hear that blessed Sentence of, Come, ye blessed; but then again also they shall hear, ay, and that with a Vengeance too, that woful Sentence of, Go, ye cursed into everlasting fire, prepared for the Devil and his angels. It's impossible for wicked Men, I mean such as live and die in Sin unrepented of, to enter into Heaven: Know ye not (saith the Apostle, 1 Cor. 6. 9.) that the unrighteous shall not inherit the kingdom of God? The Evangelist St. John, Rev. 20. 21. speaking of the World to come, which he fore-saw in his heavenly Vision, I*

say.

saw (saith he) the dead, small and great, standing before God, and the books were opened, and another book was opened which is the book of life: and the dead were judged out of those things which were written in those books according to their works. All the Ways of Men, both good and bad, are exactly written down both in the Book of God's everlasting Remembrance, and in the Book of Man's own particular Conscience; And the sea gave up the dead which were in it, and death and hell (that is the Grave) delivered up the dead which were in them; and they were judged every man according to their works, and whosoever was not found written in the Lamb's book of life, was cast into the lake of fire. There's the Event of this Judgment to the Wicked. But what Success the Righteous shall there have, he sets down in Chap. 21. 3. Behold, saith he, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God will wipe all tears from their eyes. And there shall be no more death, neither sorrow, nor cursing, neither shall there be any more pain. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. A blessed Priviledge indeed; But what remains for the Wicked? See what follows in the 8th Verse, The fearful, and unbelieving, the abominable, and murderers, whoremongers, forcerers and idolaters, and liars, shall have their part in the lake which burns with fire and brimstone. A most dreadful Scripture! The Lord awaken every secure Sinner, and give them Hearts to consider these Things before it be too late: for as the Prophet Malachy saith, Mal. 4. 1. The day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble. And the day cometh that shall burn them up; saith the Lord of

of hosts, that it shall leave them neither root nor branch. Then shall they call upon the mountains to cover them, and upon the hills to fall upon them, to hide them from the fierceness of the wrath of God. O consider this, all you that forget God, lest he tear you in pieces, and there be none to deliver you.

Secondly, If there be such Mansions of Glory for Believers hereafter, I note from hence the desperate Folly and Madnes of all those who neglect and despise their own Salvation: *Ye will not come to me* (saith our Saviour, *John 5. 46.*) *that ye may have life. This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil.* Christ and Salvation is freely offered to all in the Gospel: Christ invites all to come; *Ho, every one that thirsteth, come to the waters,* *Isai. 55. 1.* *Rev. 22. 27.* The Spirit and the Bride say, *Come, and let him that is a thirst, come: and whosoever will, let him take of the waters of life freely.* And as Christ invites all to come, so doth he receive all that will come; *He that comes to me, I will in no wise cast him out,* saith our Saviour, *John 6. 37.* What think you, Sinners, of these Scriptures? Will ye come to Christ and accept of Life and Salvation, or will ye wilfully cast away your own Souls for ever? You see here Christ offers himself to you freely, if you will but receive him: *Come unto me* (saith our Saviour) *Matth. 11. 28.* *all ye that labour and are heavy laden, and I will refresh you.* What think you of these Things, Sinners, will ye come to Christ and be saved, or no; or will you be so desperately mad as to destroy your own most precious and immortal Souls? When I behold the Lives of most Men my very Heart trembles to think what will everlastingly become of their precious Souls: all the Care they take is of their Bodies,

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how does Money come in, and how they shall get Riches; but they never consider how it goes with their Souls. Ah! Sinners, are your Bodies everlasting? Is this World everlasting? Can any thing but Heaven make you happy? Are not your Souls everlasting? Will ye rather cast away your Souls, than leave your Lusts? for Sin and you must part, or else Heaven and your Souls will never meet. He that doth not leave his Sins on this side the Grave by Repentance, shall find his Sins meet him on the other side the Grave to condemn him: If you live in your Sins, ye shall die in your Sins; yea, die everlastingly for your Sins. Sinners, I beseech you consider, Are you fit to die? Are you fit to live in another World? Are you prepared for Heaven? If not, let me tell you, you are fit for nothing but Hell, and Hell is prepared for you. Sinners, what do you do? What do you mean to do? Are you yet asleep? Ah, Lord! what a Harvest will he have in these sinful Days? What Preparations do Men make for Heaven? Are not they that were filthy, filthy still? What Men were, that they are still: tho' God is every Day tumbling Men into their Graves, yet no Man mends his Pace for Heaven. Sinners, you hear all, but can you bear all this? Let me give you two or three Properties of a Man fitted for Hell, and I beseech you try and examine your Souls by them:

The first Property of a Man fitted for Hell, is Obduration; a Stone you know is fitted to descend, it is its Property to fall downwards; Hardness makes Fitness. The Way to Hell is from Burning to Burning, from a seared Conscience to a damned Soul.

A second Property of a Man fitted for Wrath, is Alienation; Estrangedness to God speaks Fitness

to Wrath, and it is a sign the Soul is fitted for utter Darkneſs. There are but two Steps to Death, firſt the Sinner ſaith, he will have no Fellowship with God; and ſecondly, God ſaith, he will have no Fellowship with him: now is the Sinner judged, now fit for Hell; and then judge ye whether any thing be wanting but the Execution; and the Devil, who is the Executioner, is not uſually backward to perform his Office: the Sinner is upon the Gallows as it were, he wants but turning off, unleſs Chriſt ſteps in with a Reprieve, that Soul is utterly loſt.

A third Property of a Man fitted for Hell, is Prophaneneſs: Prophaneneſs is the Badge of a wicked Perſon: Wickedneſs in this Life ſpeaks out a curſed Soul. You may know what Country Men are of, by their Language? *By their fruits you ſhall know them.* When Mens Words and Works are the Language of Hell, what need any further Inquiry what Country Men are of, or to what Place they belong; you may read Hell in their Faces: *The tree is known by his fruit,* ſaith our Saviour, *Matth. 20.* Mens Lives fore-ſhew what their Ends are like to be: as the Tree falls, ſo it lies: as Sinners live, ſo they uſually die: Every Man's Life lively beſpeaks what they are, and what they ſhall be hereafter; if Men will go on in the broad Way of Sin, you know where their Journey's End will be; *Broad is the way that leadeth to deſtruction,* *Matth. 7. 13.* I know not what Lives you live, but to be ſure you may either ſpell Heaven or Hell in them. If you would know the Frame of your Souls, then view your Lives; your Souls breath out themſelves either into the Boſom of God or the Devil; and into whoſe Boſom you breath out your Souls here in this Life, into that Boſom you will certainly breath them out in Death. Fitting Grace for Heaven, you ſee is no Trifle, your
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eternal Estate depends upon it. Sinners, why do you put off this Work as a Trifle, and why do you put it off till Death? I dare say that Man would never be holy if he could help it, that will not be holy till he die; he would never have do with Christ if he could avoid it, that will not be acquainted with him before he is ready to leave this World: when Death is fitting the Soul for Hell, then, and never till then, to be looking after Heaven! Ah, Lord, that ever those Men should have precious and immortal Souls to damn themselves; they that look not after Heaven till they come to their Death-beds, are usually crost in their Folly; they are then either surprized with Infirmities of Body, and so disenabled to perform so great a Work; or else surprized in their Souls and so unfitted and indisposed to it; either they have no Strength or no Heart to it, and so die in their Sins, and perish eternally. Wicked Men would never leave Sinning, if they did not cease Living; and that is one Reason to justifie the Infiniteness or Everlastingness of the Punishment of wicked Men in Hell. The Damned in Hell are under easeless and endless Sufferings, because they would have sinned always, if they had lived always: wicked Men would have no end of their Lives here, they would live for ever, that they might sin for ever: therefore the Lord giveth them a Life, not such a one as they would have, but such a one as they deserve to have, which is indeed a Death for ever: wicked Men shall die eternally for Sin, because they would have lived eternally in Sin.

In the third Place, I beseech you note from hence, what a blessed Thing it is to be a Child of God; is it so that there are Mansions of Glory for Believers in Heaven hereafter; then Believers are the only happy Men and Women in the World. And
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were it not for the hopes of Heaven, the Condition of God's Children might be sad enough. *If in this Life only we had hope, we were of all Men most miserable,* 1 Cor. 15. 19. But the hopes of God's Children are in the Life to come; therefore they are of all Men most blessed. The Happiness of a Child of God, is not in what he enjoys here below, but in what he shall enjoy hereafter in Glory. The best things of a Child of God are unseen things: *Whilst we look not* (saith the Apostle) *at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal,* 2 Cor. 4. 18. And in 1 Pet. 1. 3, 4. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead: To an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation.* The Apostle here excellently sets forth the Condition of a Child of God, and that in several Regards: First, They are begotten again, by Christ, to an Inheritance: possibly they may lose all here below for his sake; but yet here is the Comfort of a Child of God, he is Heir to a great Estate in the next World; there is an Inheritance for him, and that a sure one, in six Regards: First, It's not a corruptible, but an *incorruptible one*. Secondly, It's an *undefiled one*. And thirdly, It's a lasting, yea, an everlasting one, *it fadeth not away*. Fourthly, It's *reserved for them* till they come to Age. God's Children in this Life are not at full Age, therefore they are not capable of enjoying so great a Happiness, which God will hereafter bestow upon them. Fifthly, It's reserved for them in a safe Place. Many
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Men leave great Estates here for their Children, which they are cheated of; but the Inheritance of God's Children is reserved by God for them in Heaven, where neither Moth doth corrupt, nor Thief steal away. And lastly, As the Inheritance is reserved for the Children of God, so the People of God are preserved for their Inheritance. Heaven is reserved for them, and they are preserved for Heaven; they are kept by the mighty Power of God through Faith unto Salvation.

Fourthly, Are there such Mansions of Glory for Believers hereafter? Then, I beseech you, try and examine your own Souls, whether or no ye be in the Faith; and let me exhort you in the Name of Christ, seriously to set about the Work of Salvation: You see what great and glorious Things there are laid up in store for God's Children hereafter, then I beseech you labour to get an Interest in Christ here, that so you may partake of these glorious Mansions hereafter. How great would the Consideration of those Things draw out our Hearts, in Longings and Pantings after God? *When shall I come and appear before God? saith David, Psal. 42. 1. As the heart panteth after the water-brooks, so panteth my soul after thee, O God: my soul thirsteth for God, for the living God, when shall I come and appear before God?* And if David had such Longings after the Enjoyment of God in his Ordinances here, what Desires then ought we to have after the full Enjoyment of God himself in Glory hereafter? Are there such Mansions of Glory to be had hereafter? *What manner of persons ought we to be then in all manner of holy conversation and godliness?*

And then lastly, If there be such Mansions of Glory, then let me exhort you all, even now in this your Day, to set your Hearts at work in seeking
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after those great Things of Eternity. Let every Soul of you thus reason with your selves: Are there such glorious Things hereafter, and am I the Man or Woman that shall enjoy them? I remember a Story of the *Gauls*, who having once tasted the sweet Wine of *Italy*, presently enquired after the Country, and never rested till they had gotten it. I have here given you as it were a Foretaste of that heavenly Wine which Believers shall drink hereafter in Glory; now if you find any Sweetness in it, let not your Hearts be at rest till you come to the Country it self, where are Rivers of those sweet Pleasures, and that for evermore. A Martyr suffering Death, one asked him the Cause why he suffered? saith he, in the Words of the Apostle, *Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him.* The naming of which, wrought so effectually upon the Man's Heart, that he immediately became a Christian, and after suffered Martyrdom for Christ's sake: You have not only one, but very many Scriptures opened to you, I beseech you let not all be in vain. We read in *Mark* 10. 17. how the young Man came running to Christ, saying, *Good Master, what shall I do to inherit eternal life?* O that you, even you that hear me this Day, would now also come running unto Christ, saying, *What shall we do to partake of those glorious Things here revealed?* Methinks those Things should greatly encourage you all, Old and Young, Rich and Poor, now to get an Interest in Christ. You that are poor, and have but little in this World, consider there are as great Things in the World to come for you, as for others. The poorest Beggar shall have as great a Portion in the World to come, as the greatest Prince. Nothing in the World can satisfie a Child

of God: All the Glory in the World is but the Portion of a Reprobate; and will a Reprobate's Portion serve you? will a Dog's Portion satisfy you? *I account all things in the world* (saith the Apostle) *but as dung*, Phil. 3. 4. There are other Things to be sought after: see what our Saviour saith, *Mat. 6. 33. Seek ye first the kingdom of heaven and the righteousness thereof*: let that be your first Endeavour. *Strive to enter in at the strait gate*; though the Passage be never so strait, yet if it be the Way to Glory, strive to enter in thereat. Consider God hath given you Natures capable of such glorious Things as those are; God might have made you brut Beasts, and then there had been an end of you; But God hath made you Creatures capable of the highest Excellency, and therefore being of such a Nature, it highly concerns you to seek after such Things as may give Satisfaction to your Souls. Men live as if they were capable of nothing else but Meat and Drink and Cloaths; as if there were no higher Things which concern our Souls hereafter. The Heathens could believe that Man was created for greater Things than these here below: and we who have such great and glorious Things revealed to us in the Gospel, shall we neglect the looking after them? how just then shall our Condemnation be? *For how shall we escape if we neglect so great salvation?* Heb. 2. 5.

I come now to the second Point, and that was this; That Christ's Ascension was to prepare a Place for Believers: *I go to prepare a place for you*. As Christ came down from Heaven to die for Sinners, so Christ ascended up to Heaven, that believing Sinners might live with him hereafter. Had not Christ ascended into Heaven, he had not finished the Work of our Redemption: and indeed, the great Support of a Child of God lies in this Consideration, *It is*

Christ that died, yea, rather that is risen again, and now sits at the right hand of God, making intercession for us, Rom. 8. 34. Father, I will (saith Christ, John 17. 21.) that those whom thou hast given me, may be with me, where I am. If Christ be not risen, (saith the Apostle) then is our preaching vain, and our faith in vain, and we are yet in our sins. But as sure as Christ died, so the Apostle proves in 1 Cor. 15. that he rose again, and ascended up into Heaven. That's an excellent Scripture, Rom. 4. 25. He was delivered for our offences, and raised again for our justification. Our blessed Saviour first appearing to Mary Magdalen after his Resurrection, presently sends her to his Disciples with the joyful News of his Ascension, John 20. 17. Go to my brethren, and say unto them, I ascend to my Father, and your Father; to my God, and your God. O how joyful is the Consideration of Christ's Ascension to a Child of God! Now may a Child of God say he hath a Friend in the Court; and a Friend in the Court, we use to say, is better than a Penny in the Purse. Every Believer hath Christ for his Friend in the Court of Heaven, and that is more worth to them than Thousands of Gold and Silver. Christ is in Heaven pleading the Cause of Believers. If any man sin (saith the Apostle, 1 John 2. 2.) we have an Advocate with the Father, Jesus Christ the righteous. And as it is good for Believers that Jesus Christ is in Heaven pleading their Cause with God, so it is good for them that he is there presenting and perfuming all their Prayers to God the Father. Whatsoever it is that we want, or that may do us good, Christ is ready to beg for us of his Father. Father, (saith Christ) these are my Friends, and for them I have shed my Blood: therefore, O Father, I will that they may be with me, to behold my Glory. That is an excellent Scripture, Heb.

7. 25. *Wherefore he is able also to save to the uttermost those that come unto God by him, seeing he ever liveth to make intercession for them.*

Is it so then, that Christ's Ascension was to prepare a Place for Believers; then this should encourage Believers to be willing to do or suffer any thing here for Christ. What was it that made the Saints suffer so joyfully for Christ? was it not this, the Assurance of God's Love in Christ to them? What was it that bore up Job's Spirit so patiently under all his Sufferings? *I know (saith he) though worms destroy my body, yet my redeemer liveth, and I shall see him with these eyes. We know (saith the Apostle, 2 Cor. 5. 1.) if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* The Assurance of Heaven will make us willing to do or suffer any thing for Christ: there is that in Heaven that will abundantly recompence and make good all our Losses on Earth. O Christians! I beseech you consider, you can neither do too much, nor suffer too much for the getting of Heaven. The Apostles were as great Sufferers for the Kingdom of Heaven, as ever any were, and yet what Account did they make of it? *We reckon (say they) that the sufferings of this present world, are not worthy to be compared with the glory that shall be revealed in us, Rom. 8. 18. If we suffer with Christ, we shall also reign with Christ, 2 Tim. 2. 12.*

A third Point I noted was this, That Christ will come again, and receive Believers to himself: The Point is clear from the Words themselves, *I will come again and receive you.* But a little to illustrate the Point, I shall endeavour to shew you from Scripture that it is so. And secondly, how it is so. First, that it is so, that Christ will come again, see that positive

Scripture in *Acts* 1. 10. *And while they looked steadfastly into heaven, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* Here is the Point you see confirmed by Scripture, and that by the Mouths of Angels: as sure as Christ is gone to Heaven, and as sure as he now sitteth at God's right Hand in Heaven, so sure he will come again at the last Day, and receive Believers to himself. And then how will Christ come? *He shall come in power and great glory, Matth. 25. 30.* And secondly, he will come suddenly, even as a Thief in the Night. First, he shall come in Power, irresistible Power against Sinners. I beseech you Sinners, consider, you will not be able to stand when he appears, for as he is all-powerful in himself, so will he come attended with an innumerable Company of glorious Saints and Angels. Behold (saith Jude) *the Lord cometh with ten thousand of his Saints to execute judgment upon all, and to convince all, 1 Thess. 1. 7, 8, 9.* The Lord Jesus shall be revealed from heaven with mighty Angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Though God be long-suffering towards Sinners, yet will he not always suffer Sinners to go unpunished. The son of man shall come with glory, and all the holy angels with him, *Matth. 25. 31.* And secondly, he shall come suddenly and swiftly: swiftly, even as the lightning: and suddenly, as a thief in the night, *1 Pet. 3.* Those Scoffers there Mocked and Scoffed at the Doctrine of Christ's coming to Judgment; but saith the Apostle, in the
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ninth Verse, *Though the Lord be long-suffering, yet he is not slack concerning his Promise, but the Day of the Lord will come as a Thief in the Night.* Though Sinners may think Christ long, yet they shall find him sure. The coming of Christ will be sudden to Sinners in two Respects: sudden in regard of their Expectation; he will come before they look for him; and sudden, in regard of their Unpreparedness: Christ will come to Sinners before they are ready for him, they will be then to seek for Oil in their Lamps. Christ (as one saith) though he hath Leaden Feet, yet he hath Iron Hands, though God be long e're he does strike, yet when he does strike he will be sure to strike home. *Yet a little while, and he that shall come, will come, and will not tarry.*

Now the Use which I shall make of this Point, shall be only this: Will Christ come again and receive Believers? then let me exhort you all to believe in the Lord Jesus Christ: Would you be received by Christ in Glory? then I beseech you labour to receive Christ into your Souls by Believing. If Christ do not live in you by Faith here, you shall never live with Christ in Glory hereafter. It is Unbelief that is the Soul-damning Sin: *He that believeth not, is condemned already, John 3. 18. He that believeth shall be saved, but he that believeth not shall be damned, Mark 16. 16. He that believeth on the Son hath everlasting Life, but he that believeth not the Son shall not see Life, but the Wrath of God abideth on him, 3. 36.*

Another Use which I might make of this Point might be this, to Comfort and Encourage the People of God in all their Sufferings and Losses. Art thou in Poverty, doth the World frown on thee? are thy Afflictions and Losses many and great? Let not your Hearts be troubled, Christ is gone to pre-

pare a Place for you, and Christ will come again and receive you. Therefore be not discouraged; what tho' you meet with many Rubs and Stops in your Way, yet you may be sure to get to Glory at the last. *Consider that through many tribulations we must enter into the kingdom of heaven.*

The Fourth and last Observation which I observed, was this, That these Mansions of Glory prepared by Christ for Believers in Heaven, will abundantly recompence and make good all the Losses and the Crosses which Believers may here meet with in the World. *Let not your hearts be troubled, in my Father's house are many mansions: Sell all (saith our Saviour) and follow me, and thou shalt have treasure in heaven.*

For farther Prosecution of this useful Point, I shall proceed to handle it, first, Doctrinally, and then Applicatorily: And for the Doctrinal Part, I shall endeavour to shew, first, what those Mansions of Glory are, which are laid up for Believers; and secondly, what those Losses are which Believers may here meet withal; and then lastly, how those Mansions of Glory make good the Losses and Crosses which Believers meet with in the World.

And to begin with the first, What those Mansions of Glory are, which are laid up for Believers in Heaven? And all that can be said of this, will be but as it were the lighting of a Candle to the Sun; for it comes infinitely short of the Skill, either of Men or Angels, to express; as the Apostle saith, *Eye hath not seen, ear hath not heard, neither hath it entred into the heart of man, to conceive the things which God hath prepared for them that love him, 1 Cor. 3. 9.* The Glory of the glorified Saints in Heaven is so exceeding glorious, that it is not possible for all the Tongues of Men or Angels to express it. But
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by the way to give you some Glimpses of this most excellent Glory, consider a little these following Particulars.

First; In Heaven we shall have the everlasting Presence of God himself; there we shall see God as he is, not by Faith, but by Sight clearly and fully. *I shall see him* (saith holy Job) *with these eyes.* Now we see as it were through a glass, darkly; but there we shall see God face to face. We shall see him as we are seen. Then and there we shall be ever with the Lord, as the Apostle hath it, *1 Thess. 4. 17.* We shall enjoy God in Heaven freely and truly, without Let or Interruption: tho' the Saints may possibly meet with many and great Impediments and Hindrances in the Way unto Heaven, yet in Heaven there shall be nothing to hinder or interrupt their Joy. It is possible that a Child of God may have his Skin pull'd over his Ears, as some of the Apostles had, in their Way unto Heaven, yet being gotten into Heaven, nothing shall molest or trouble them at all. What an unspeakable inconceivable Comfort will it be, Christians, to have and enjoy the Presence of that God, who is all, and hath all, and will be everlastingly all in all to his People for ever: *Whom having not seen* (saith the Apostle) *we desire to love, in whom believing we rejoyce with joy unspeakable and full of glory.* And if the Light of God's Presence by Faith be so glorious, what then will be the full Fruition and Enjoyment of God himself? Oh! sure it must needs be unspeakable and full of Glory.

A second Thing which I would speak to, and indeed I must speak to it, is the Perfection of Grace that shall be enjoyed in Heaven. O Christians, when ye come to Heaven, then ye come to be of full Age; *the spirits of just men shall be made perfect, and the*

bodies of saints shall be made glorious, even like the glorious body of Christ. There we shall do the Will of God perfectly. In Heaven there is no Sin, nor Temptation to Sin, not so much as a vain Thought or an idle Word; and as there is no Sin, so there is no Satan. There shall be no more need of Sermons, nor Sacraments, nor Prayers, but the whole Work of the Saints in Heaven, will be to sing Praises and Hallelujahs to God for ever and ever; for their Joy shall be full. For,

Thirdly, In Heaven *there is fulness of joy, rivers of pleasure at God's right hand, and that for evermore,* Psalm 16. 11. And those Rivers of Pleasures shall flow in and from the Presence of God himself, as the Fountain of all those Joys which have Infiniteness and Eternity in them, without the least Dram of Sorrow: *for God shall then wipe away all tears from our eyes, and there shall be no more sorrow,* Rev. 21. 4. The Rivers of the Saints Joy in Heaven, as they are without Banks, so they are without Bottom; our Master's Joy will then be so great, that we his Servants shall not be able to contain it: there is nothing in Heaven but what is Matter of Joy, our Father's House, our Inheritance, our Kingdom, our Crown and Glory, our Sight of God's Face. That is an excellent Speech of David, *Thou shalt make me* (saith he) *full of joy with thy countenance:* Heaven is a boundless, yea, a bottomless Ocean of Joy and Happiness, where God himself shall be: the eternal Fountain of our Blessedness, and our Company the Society of blessed Angels and glorified Saints: In a Word, the Joys of Heaven far exceed all the Joys that can be thought on upon Earth: not only the Joy of Marriage, and the Joy of Harvest, but also the Joy of Faith, and the Joy of Ordinances, which are all swallowed up by this great

great Ocean of Joy; nothing can disturb or diminish the Joys of the Saints in Heaven.

Fourthly, As there is Fulness of Joy in Heaven, so there is Excellency of Glory: Perfection of Glory shall be the Saints Robes: *In heaven they shall shine as the stars, for ever and ever*, Dan. 12. 5. St. John, speaking of the new Jerusalem, doth exactly describe the Glory thereof, Rev. 21. *It is a city whose walls are jasper, and the streets pure gold, clear as crystal, whose foundations are of precious stones, and the gates thereof as pearls.* And if this new Jerusalem, the Church of God here below, be so glorious, how exceeding glorious then is that heavenly Jerusalem which is above? Heaven, as one saith, is the Palace of the King of Glory, the Presence-chamber of the great God, whose Presence it is that makes Heaven to be Heaven: there indeed would be no Heaven, if God himself were not there. In Heaven God makes his Glory visible, both to Saints and Angels: thence it is called a Crown of Glory, an eternal Weight of Glory; Glory shall then and there cover the Saints all over, from top to toe, both within and without: there Souls shall be made glorious in Knowledge, Wisdom and Understanding, and their Bodies shall be made like the glorious Body of Christ; and be freed from all Necessities of Nature, as Food and Raiment, Sleep, and the like. In Heaven there shall be no need of those things.

Secondly, In Heaven the Bodies of the Saints shall be freed from all natural Infirmities and Deformities; Sicknes, Diseases, Pains, or such like; there shall be no Cripples, no blind nor diseased Ones in Heaven; Heaven is an healthful Country, there is no Sicknes nor Death, no Poverty nor Disgrace in Heaven: our Bodies shall be clothed in Hea-

ven with Life and Immortality by Christ : Christ will there change our vile Bodies, and make them like his glorious Body, *Phil. 3. 21.* Did *Moses's* Face shine when he beheld but the Glory of God's Out-side ; did *Stephen's* Face shine with Angels Splendour and Brightness ; how gloriously then shall the glorious Bodies of the Saints shine when they shall stand before the Lord of Glory ? The Saints then shall be, as the Psalmist expresses it, *All glorious within, their cloathing shall be all of wrought gold.* The Glory which God's People shall see and enjoy in Heaven, will infinitely oblige them to spend Eternity there. Take a little View, a Fore-taste as it were, of the Saints Glory in Heaven. First, It is a great, exceeding and eternal Weight of Glory, as *St. Paul* expresses it, *2 Cor. 4. 17.* The Glory of Heaven is the Glory of Glories, Joy unspeakable and full of Glory, unutterable and unconceivable ; therefore it is called *Glory to be revealed*, *Rom. 8. 18.* See a little the Greatness of this heavenly Glory in these two things ; First, the Vessels that take it ; Secondly, the Resemblance that sets it forth. The Vessels that take in this Glory, are the Souls and Bodies of Saints, whom the Apostle calls, *Vessels of mercy prepared unto Glory* ; First, for the Soul here in this Life, the whole World is not able to fill or satisfy one Soul. The Soul is capable of more than the whole World is able to give it ; but the Glory of Heaven, that will fill all the Souls of all the Saints brim full. We read of some Saints that they lived their full Days ; they had as it were their Belly full of this Life, but in the Life to come, all the Saints shall be filled full of Glory. Secondly, For the Bodies of Saints, tho' they are Vessels of less quantity than the Soul, yet the World is not able to fill or satiate the Body to the

the full, as to instance in the Eye and the Ear, those little Members of our Body. We use to say of some, that their Eye is bigger than their Belly; the little Eye at one glance can take into it more than half the World: and what abundance of Noise and Sound will the Ear receive at once? *The eye is not satisfied* (as the wise Man saith, *Eccles. 1. 8.*) *with seeing, nor the ear with hearing.* Those little Members of our Body either are clogged or tired out before they can be filled or satisfied with those things: but not only the Souls, but even the Bodies of the Saints in Heaven shall be filled top full of **Glory**, from the Crown of their Heads to the Soul of their Feet. In Heaven the everlasting Door of our Souls shall always stand wide open to receive the Glory of Christ in the Beams thereof, and then shall Christ the King of Glory come in and dwell with them for ever.

Secondly, The Greatness of the Saints Glory in Heaven may further appear by the Resemblances that set it forth: First, the Glory of Kings upon their Coronation Day, that greatly sets forth and illustrates the Greatness of the Saints Glory in Heaven: for in Heaven the Saints shall all be crowned Kings, and shall reign as Kings for ever in Glory: they shall *inherit the kingdom* (as our Saviour saith) *Matth. 25. 35. prepared for them from the foundation of the world.*

2. The Glory of the Stars, that also resembles the Glory of the Saints in Heaven, *One star differeth from another in glory, 1 Cor. 15. 41.* But the very Bodies of the Saints in Heaven shall out-shine all the Glory of all the Stars; yea, the very Glory of the Sun it self, which out-shines all the Glory of the Stars. See what our Saviour saith, *Matth. 13. 43. Then shall the righteous shine forth as the sun in the kingdom of their Father.*

3. The Glory of the glorious Angels is another Resemblance of the Saints in Glory; the Glory of the Angels is that which far exceeds all the Glory of the Stars, yea, and all the Kings and Monarchs of the World, but the Saints in Heaven *shall be like unto the very Angels*, Matth. 27. 20. Or, as St. Luke hath it, *Luke 20. 6. Equal to the angels in glory.*

4. The Glory of Christ himself, who is Lord of Glory, resembles and sets forth the Glory of the Saints: *When Christ comes to be glorified in his Saints at the last day, then shall the Saints appear with Christ in glory.* Christ is the Glory of the Saints here, and Christ will be the Glory of the Saints hereafter. Christ will then put his Glory upon them; and they shall shine with the Glory thereof. *Then they shall be like him*, as St. John saith, *John 3. 2. For we shall see him as he is.* Then the Bodies of the Saints which have lain in the Dust, shall arise and put on beautiful Garments, even the Robes of Glory. Christ will *then change their vile bodies, and make them like to his glorious body*: the Saints shall be made conformable to Christ in Glory. Is not then the Glory of the Saints in Heaven exceeding great? You see it is a King-like, a Star-like, a Saint-like, an Angel like, yea Christ-like Glory.

Secondly, The Glory of Heaven is solid, substantial and weighty: in 2 Cor. 4. 17. the Apostle calls it, *an exceeding eternal weight of glory.* It's like to precious Things, as Gold and Crowns, the more weighty they are, the more worth is in them: hence the original Word signifies both *weight and glory.* Whereas on the contrary, worldly Glory that's light and frothy, having no Substance or Reality in them, they are only Shadows that appear, and then vanish away; a Fashion, as the Apostle calls it, 1 Cor. 7. 31. *that passeth away*: it is like a Picture that hath only

only Shape and Colour, but no Life, a meer Fancy, a Sound and no more.

Thirdly, Heavenly Glory is permanent and durable, it is lasting, yea, an everlasting Glory; it's perpetual, it shall never fade nor decay, but worldly Honour and Glory, that's transitory, inconstant, perishing, and passing away like a Feather in the Air, it's only seen, and then blown away with the Wind, 1 Pet. 2. 4. *All the glory of man is as the flower of the grass; in the morning it flourisheth, but in the evening it is cut down and withered.*

Fourthly, The Glory of Heaven is satisfying and contenting: they that enjoy it shall desire no more; but for Worldly Glory, they that have most of it, still desire more; but the Saints in Heaven shall have as much Glory as they can hold, yea, more than their Hearts can wish or desire. All the Saints in Heaven shall say, We are rich and are full, we have all and abound. 1. In Heaven there is plenty of Wealth, without fear of Want. The Treasures of Heaven cannot be corrupted; there is no Moth nor Rust, nor Thieves to steal them away. Heavenly Treasures can never fail, they are like the Widow's Oil, they increase upon the Saints: they are Bags that wax not old, unsearchable Riches, *Ephes. 38.* Riches that can never be sum'd up. Secondly, In Heaven there is plenty of Peace without Trouble, Safety without Danger, Triumph without War: there all our Enemies shall cease, our bodily Enemies shall there be reconciled unto us, and the Enemies of our Souls shall all be cast into the Lake of Fire and Brimstone. In Heaven there is no bloody Cain to kill a righteous Abel, no luxurious Sodomites to vex a righteous Lot; no Ishmael to Scoff; no Shimei to Curse; no Esau to Terrifie; no Rabshekah to Rail; no Herod to Persecute the People of God;

no Judas to betray a Saviour. In Heaven there's Peace, not for Term of Years, but for ever and ever. Thirdly, In Heaven there's plenty of Rest without Weariness; there is no Work to do but what is pure Delight: the only Work of the Saints in Glory, will be to sing Praises and Hallelujahs to God for ever and ever. Heaven will be a Place of Ease and Rest to the weary: *There remaineth a rest for the people of God*, Heb. 8. 9. 'Tis possible they may be tired (as it were) here with doing the Work of God; or wearied with suffering Persecutions for the Sake of Christ, *but there remaineth a rest for them hereafter*. O what a sweet Expression is this! Art thou troubled and turmoiled here? thou shalt have a Rest hereafter. *Blessed are the dead which die in the Lord, so saith the Spirit, they rest from their labours, and their works do follow them*, Rev. 14. 13. Fourthly, In Heaven there is Plenty of Reward: Do you here suffer for righteousness sake? *great is your reward in heaven*, saith our Saviour Matth. 5. 10. Do you suffer for Christ here? you shall return with Christ hereafter in Glory. *The light afflictions of a Saint here, will work for him a far more exceeding and eternal weight of glory hereafter*. Upon this Account our blessed Saviour calls on us to rejoyce in our Sufferings, Matth. 5. 12. *Rejoyce* (saith he) *and be exceeding glad, for great is your reward in heaven*. What we suffer for God, we suffer for the Kingdom of God, and upon that Score the Saints are said to be counted worthy of the Kingdom of God, 2 Thess. 1. 5. *The sufferings of this life are not worthy to be compared with the glory that shall be in the life to come*. Do you labour hard here for God and his Cause? do you spend, and are you spent in his Service? perhaps you may be but poorly requited by Men; O but consider, Heaven is a large Recompence of everlasting

lasting Reward. It is said of *Moses*, Heb 11. *That he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures (the seeming Pleasures) of sin for a season*; for indeed they are but seeming Pleasures, which continue but for a Season. *And counted the reproach of Christ greater riches than all the honours of Egypt.* For, saith the Apostle, *He had respect to the recompence of Reward.* *Moses* could see Glory to come through all the Sufferings of this Life: Heaven is our great Lord and Master's Joy, where all his faithful Servants shall be received and rewarded to all Eternity. Sixthly, In Heaven there is good Company, blessed Society, God and Christ, and the holy Spirit; Millions of Millions of blessed Saints and glorious Angels. Then shall the Saints be gathered to their Father, yea, to their Fathers and Friends who are gone to Heaven before them. And is it not a Happiness, think you, to be among your Friends? Do you not think that well spent here, which you spend in the Enjoyment and Imbracement of your Friends Society, whose Love and Favour is altogether unconstant and changeable? you may be taken from them, or they from you in a Moment. O, but your Friends in Heaven they are immortal! and their Love is unchangeable, they and you shall then and there live for ever, and enjoy one another, and rejoyce one with another for ever: but your dearest Friends on Earth must die, they must leave you, *But your joy in heaven no man shall take from you.* In Heaven there is God your Father, and Christ your Head, and Husband and Saviour, who is there even in his humane Nature, wherein he suffered Death on the Cross for you: and your Comforter, God the holy Spirit is there: Yea, and all your Friends. How mightily do Children long to go home to their Father's House, or Wife to her

her Husband? So earnestly should our Souls desire to go to Heaven our Father's House, to Christ our Head and Husband, where there is good Company only, and that to all Eternity.

And then lastly, The Glory of Heaven is constant and permanent: in Heaven all is safe and sure, all Things continue there fixed and immovable. Heaven is an Inheritance settled upon the Saints for ever, and sealed unto them by the broad Seal of Christ's Blood.

I have shewed you in part what those Mansions of Glory are, which the Saints will enjoy hereafter: I come now, and I must be brief, having a little touch'd on it already, to shew you what those Losses and Crosses are which Believers may meet withal here below: And first for the Losses which you may meet withal in the World. What are they, poor Trifles, a few Pebble Stones, as it were, a little Earthly Treasure it may be, such as is not considerable: See a little what those Worldly Enjoyments are which possibly thou mayest lose for Christ's sake: First, Thou lovest nothing for Christ here, but what is Vanity and Emptiness, *broken cisterns can hold no water*. For as one saith well, *A World full of Honours or Pleasures cannot satisfie one Soul with any solid Comfort*. Thou mayest as soon fill thy Chest with Grace, as thy Heart with Gold. There is not that in the Creature which Men look for, Experience tells us, a Man may at once have a House full of Gold and yet a Heart full of Sorrow: they that enjoy the most of the World cannot say they have enough, therefore the Lose of it is not considerable, not to be compared with the Gain of Heaven. Secondly, There is nothing thou lovest for Heaven, but what is the Portion of the Wicked; worldly Comforts are wicked Mens Portions, yea, and it is all the Portion that
ever

ever they shall have either here or hereafter. *Son, remember, saith Abraham to Dives, (being in Hell) that thou in thy life-time receivest thy good things.* They that have their Heaven in this World, shall have nothing of Heaven in the World to come. Thirdly, Thou canst lose nothing for Christ that can be profitable to thee: all the outward good Things of this Life cannot sanctifie, nor purchase one Dram of saving Grace for thee: they may prove Snares to thee, or be Occasions of Sins to you, or draw you from Christ, as they did the young Man in the Gospel, but they will never drive you to Christ; and commonly they that have most of Gold have least of Grace, or rather no Grace at all; and as they cannot sanctifie you, so they cannot save you: they can neither shelter you from the Judgments of God here, nor from the Stroke of Death; neither can they preserve you from Hell hereafter. Rich *Dives* went to Hell, when poor *Lazarus* was carried unto Heaven; worldly Things cannot purchase Heaven: if the whole World would lend you their Shoulders, they could not lift you up to Heaven. Fourthly, There is nothing here below that is certain, all Things under the Sun are mutable, sub-lunary Enjoyments: more changeable than the Moon, inconstant even as the Wind, certain only in Uncertainties: And as they are uncertain, so they are corruptible and Perishing; Christ calls them, *meat that perisheth*, John 6. 27. such Things which either Moth or Rust may consume or Thieves may steal away from you, or they may be destroyed by Fire; which tho' you do possess while you live, yet you must leave behind when you die: *For we brought nothing into the world, and it is certain we shall carry nothing out of the world,* 1 Tim. 6. 7.

Fifthly, Outward Enjoyments are often very trouble

troublesome, they bring many Fears, many Cares, much Sorrow and Vexation, *There is a Care to get, and a Care to keep Riches.* As the wise Man saith, *All is vanity*, so it is also, *vexation of spirit.* Worldly Comforts they are like Roses, they have sharp Prickles as well as sweet Flowers. A Man may have much Bitterness in the least of Comforts here; therefore do not think much to part with all Things here below for Christ, for thou shalt be no loser by the Bargain: *Thou shalt receive an hundred-fold more in this life, and in the world to come eternal life,* Mark 10. 30.

I come now, in the next Place, in a Word, to shew you what those Crosses are which Believers do oftentimes undergo for the Kingdom of Heaven's sake, and they are very small and inconsiderable also, in respect of the Glory that follows. The Apostles endured as much Tribulation for the Kingdom of Heaven's sake, as possible could be, yet what did they think of it? *We reckon* (saith St. Paul) *that the afflictions of this life are not worthy to be compared with the glory that shall be.* For first, they are but light, *our light afflictions.* And as they are light, so they are but short; they are but for a moment: *Our light affliction,* saith the Apostle, *which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* Hence it is that the Saints of old were so joyful in all their Tribulations: hence they rejoiced that they were counted worthy to suffer for the Name of Christ.

I should come now to shew you how it is that those Mansions of Glory in Heaven will make good all our Losses and Crosses upon Earth, and this appears further for these Reasons: For first, As you have heard already, the Glory of the glorified Saints in Heaven is infinite and durable, and therefore must needs exceed

seed and make good all their Losses, which you have also heard, are finite and uncertain, we use to account more of those Things which are durable and lasting, than of those which are of no certainty.

Secondly, The only, yea, all the Treasures of the Saints are laid up in Heaven, and what need any care for losing a few Trifles, so long as their Treasure is safe? If a Man lose a few Trifles, yet if he have a safe Treasury to go to, he can soon make good so small a Loss. Beloved, all the Things you do enjoy here are but Trifles, but the Things which you shall enjoy hereafter in Heaven, are no less than a Treasure; a rich Treasury, the Store-house of God himself, into the which he hath been treasuring up for his Saints from the Foundation of the World. I might be much larger herein, but I must wind up all in a Word or two of Application.

Is it so then, that those Mansions of Glory prepared by Christ for Believers in Heaven, will abundantly recompence and make good all the Losses and Crosses which Believers meet withal in the World? Then I beseech you *set your affections on things above, and not on things below.* You see we live in slippery Times, we cannot say any thing is certain here. O then labour to be sure of something hereafter. If thou canst not keep the earthly Inheritance, then labour to get an Inheritance in Heaven.

Secondly, For I must be brief, if there be such glorious Mansions in Heaven, then labour to prepare your Souls for Heaven. But how shall we do this? may some say. I answer, These five Ways:

1. Wouldst thou prepare thy self for Heaven? Be fruitful then in Well-doing, always abounding in the Works of the Lord: be sure to get that Work done which God sent you into the World to do: growing in Grace, is going to Heaven; and Grace here, will make you fit and meet for Glory hereafter.

2. Would you prepare for Heaven, labour to purge your selves then from all Sin, by being Unspotted in the World ; for as Heaven is a Place of Happiness, so it is a Place of Holiness, into which nothing that is unclean can enter : it is only *the pure in heart shall see God*, Matth 5. 8.

3. Would you prepare for Heaven, then get your selves into a Posture of Readiness to leave the World, and go to Heaven every Day, that you may up and be gone when ever Death calls for you : so that when Death comes, you may have nothing to do but to Die. Death will not wait when he cometh, if ye are not fit to die, ye are not fit for Heaven : Death will not carry that Soul to Heaven that is not ready when he comes. If you are not ready to die when ever Death comes, let me tell you ye are not fit to live in another World. You know not at what Hour Christ may come, or send his Messenger Death for you ; therefore be always ready for Heaven, because Heaven is always ready for you. When the Bridegroom came, they that had Oil in their Lamps, Grace in their Hearts, they went in to the Marriage ; but for those that wanted Oil, the Door was shut against them, and they were shut out from the Marriage-feast. They that have Lamps without Oil, Profession without Grace, shall never enter into Heaven.

4. Would you prepare for Heaven, then get your Title to Heaven clear'd and confirm'd to you : What Man is there, that having purchased a great Estate, will be so foolish as not to get a sure Title to what he hath purchased ? *Here we are strangers and pilgrims, as all our fathers were*, but Heaven, that's our Home, our Country, our Father's House, our Inheritance : O how should we then labour to make that sure to our Souls ! And having made that sure, labour then, in the next place, to keep up your Evidences :

dences: First, Keep your Evidences for Heaven clear and fair, for Satan will endeavour to blot them. Secondly, Keep them safe, the Devil will get them from you, if he can; and if you lose your Evidences, what have you to shew for Heaven? If your Writings be lost, how will you get your Inheritance? Then whatever you do, get Assurance of Heaven: For, first, Assurance of Heaven will take off your Hearts from the World: Assurance of those Things above, will make you willing to part with all Things here below, comfort you in all your Tribulations, and bear up your Hearts under all Discouragements, as it did *David, Job, and Paul's*. Evidence for Heaven will lie warm at your Hearts when natural Heat decays; when you lie upon your Death-beds, they will be a sweet taste to your Soul; when you feel no taste nor comfort in Meat or Drink, Assurance of Heaven will comfort you: when all Things fail you, Assurance of Heaven will prepare you for all Changes, it will fit you for your great Change. Assurance of Life eternal will conquer the Grave for you, and unting Death to you: it will make you sing, yea, to triumph in the Way to Heaven, over Death and the Grave. They that have Heaven assured to them, have more Joy and Gladness put into their Souls, than all the World besides: Assurance of Salvation will ingage you to trust God for all Things; and evidence God to your Souls: it will make you to love and delight in him, fearful to offend, careful to please him. Thirdly, Assurance makes Men suspicious of themselves; they that are assured, that they shall stand, will be sure to take heed, that they do not fall: they that shall be saved, will labour to work out their Salvation with fear. Fourthly, Assurance makes the Soul humble; the higher the Soul is in Assurance, the lower it will be in

in Humility. But how shall we know, that our Assurance for Heaven is right? Take these following Rules :

1. Right Assurance will make you more Holy every Man that hath this Hope purifies himself as God is pure. Right Assurance for Heaven will engage your Souls to be Holy in all manner of Conversation. *Having therefore these promises, dearly beloved, cleanse your selves from all filthiness both of flesh and spirit,* 2 Cor. 6. 17.

2. Right Assurance will make the Soul to persevere to the end : *Receiving the end of your faith, the salvation of your souls.* But how shall we get this Assurance? 1. By having a godly Sorrow for Sin wrought in the Soul. Christ gives Rest to none but to the Weary. 2. Examine your Hearts and Lives, by comparing them with the Word of God. 3. Assurance is obtained by a holy, constant, and careful Use of the Ordinances of God : Injoyning both the End and the Means together ; it will make you as careful to use the Means, as confident to expect the End of your Faith, *the salvation of your souls.* It doth not feed Men with vain Hopes, that they shall escape Hell though they live in Sin, and go on in the broad Way that leads to Destruction. They that would come to Heaven, must be careful to use the Means, and they must walk on in that strait and narrow Way of Holiness and Righteousness, which only leads unto Life and Salvation.

And lastly, Is it so then, that Godliness is great Gain ; yea, is the best Gain? Hath God made thee Godly? *These lines are falln to thee in a pleasant place, thou hast a goodly heritage,* Psal. 16. 6. It is enough, thou hast All ; though it may be thou hast but a little in the World, yet thou hast a Propriety in God : God is thine, thy Portion is Christ, he is

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thy Jesus, thy All: Labour then to be conformable to God; Godliness is God-likeness. Hath God given you Grace? God hath done more for you than if he had given you a hundred thousand Worlds. Are others rich, and art thou poor? have others plenty of Gold and Silver, and hast thou little or none at all? Consider, hath not God given thee that which is infinitely better than all the Gold and Riches of the World, Faith? that is more precious than Gold that perishes; Wisdom, that is better than Rubies; yea, all Things that can be thought of are not comparable to Grace. If Grace be thy Portion, Glory will be thy Inheritance: and thou hast more cause of Content, than if thou hadst all the World for thy thy Portion without Grace. What though others be richer than thee, yet thou art better than others: *The righteous is more excellent than his neighbour.* Are others had in honour, and art thou despised: let me tell thee, if thou hast the Favour of God, thou hast more Honour than all the World can give. Are thy Troubles greater than others? consider God seeth them good for thee; thou canst not tell how to be without them; *It is good for me (saith David) that I have been afflicted.* They that have endur'd the most of Afflictions here, will be found to be the happiest People in all the World hereafter; for through them we enter into Glory: *Through many tribulations we must enter into the kingdom of heaven.*

Unto which Kingdom, the Lord of his infinite Mercy bring us all. Amen.

The End of Christ's Last Sermon.

A
Sermon on *Peter's* Repentance.

Mark xiv. 68. 70. *But he denied, saying, I know not, neither understand I what thou sayest: and he went out into the porch, and the cock crew; and he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Gallilean, and thy speech agreeth thereto.*

Peter is called *Simon*, an obedient Hearer; he is also called *Peter*, confident and strong in Faith, like a Rock unmoveable; *Thou art Peter, and upon this rock will I build my church, that the gates of hell shall not prevail against it, Matth. 14. 18.* That he was Penitent, the Words now read unto you do prove; for after he had sinned, *he went out and wept bitterly.* O that every Christian were qualified like *Peter*; those that crave Repentance, and Faith, and Obedience, are more welcome to God, than the three Presents given by the wise Men unto Christ, *Matth. 2. 1.* precious Odor was not so much accepted as *Peter's* Repentance. Gold, Frankincense, and Myrrh, are not so precious as *Peter's* Repentance to Godward; for he wept bitterly for denying his Lord and Master Jesus Christ, *Matth. 14. 71.* *But he began to curse and swear, saying, I know not this man of whom ye speak.* So soon as he had learn'd to Lye, he had learn'd to Swear; they are inseparable Companions, and I may say sworn Brethren, that always meet together in the sinful Society: We never read of *Peter's* Swearing any

any where else, yet here, upon a sudden, Oaths and Curses shewed themselves. No sooner *Ham* 'spied *Noah's Nakedness*, but he told it to his Brethren, *Gen. 9. 22. Cursed be Canaan, a servant of servants shall he be: So he went out.* This Text affords us three several Notes, very Remarkable in *Peter's Repentance* :

1. Remembrance of Sin.

2. Remorse of Sin.

3. Sorrow for Sin. All of which ought to accompany a godly and sincere Convert, in turning from his evil Ways.

Thus, having found out the Mine, let us dig for the Treasure; *so he went out*: he was careless till the Cock warned him, thereby learning, that the first Step to Repentance is the Remembrance of Sin; and therefore *David* saith, *Psal. 51. 3. My sins are before me.* *Moses* charg'd the People to remember their Sins, and there he put them in remembrance, how oft they provoked the Lord, by that means, calling them to Repentance, *Deut. 9. 7. He went out*; this is another Step of *Peter's Repentance*, he went out to meditate upon what he had done; and think how grievously he had sinned in Denying his Master. Wherein observe the effectual Operation of God's Spirit in the Children of God, after we have sinned spiritually, the Grace of God calleth us home again, and suffereth us not to rest, like the Dove that was sent from *Noah*, who found no rest, *Gen. 8. 9.* Nor can *Peter* now find any rest till he had found Christ by Repentance, whom he had lost by Denial: *Peter's Sin* was great, it was no small Bait that *Satan* laid in his Way, for great is the Danger; for what greater Advantage could *Satan* else have wished than this, had not the assisting Hand of God's Mercy lifted him up after his Fall, for his

own Glory, and to the unspeakable Comfort of the Godly, who, tho' they fall, can never fall away, for the Promise of God standeth sure, and hath this Seal, *God knoweth who are his.* Our Saviour Christ saith, *Of those whom thou hast given me, I have lost none of them, save the son of perdition,* John 17. 12. He went out as Isaac went out into the Field, to pray, Gen. 24. 63. So Peter went out to meditate and consider what he had done, Luke 22. 92. *Peter went out and wept bitterly.* The faithful Soul, when it is desirous to enter into such a holy Consolation, or Conference, covets to be alone, like Christ in the Desert, Matth. 4. 1. Jacob being alone, wrestled with the Angel, and prevail'd for a Blessing, Gen. 32. 24. Jonah went out of the City of Nineve to Mourn over it, as it is in Jonah 1. 5. Now Jonah preached in Nineve, that within forty Days it should be destroy'd, and they repented. Moses was bid to pull off his Shooes when he pass'd the flaming Bush, Exod. 3. 5. So we must put off our Shooes of Carnality, and go out from ourselves, as the Adder casteth his Skin, if we will tread upon the holy Ground, and press to come where God is. Peter, so long as he staid in the High Priest's Hall, among the Enemies of Christ, became as one of them, and had quite forgotten that Christ was his Master; or he was solitary, and so denied him, whom a little before he promised to dye for.

Oh what have I done, miserable Man that I am! How dangerously am I fallen, in denying him, the Lord of Life, and my Lord! I, a rebellious Sinner, to deny him that fram'd me, and by his Death redeem'd me! And was I so wicked! after I had said, that if all the World were offended, yet would not I be offended; yea, I was ready to lay down my Life for Christ my Lord, and yet before the
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Cock crew twice, I had denied him thrice! *Matth.* 26. 33. O perjured Wretch that I am! how heavily have I trangrest my Faith, by denying him that died for me? I that thought my Faith strong enough to encounter with the whole World, have most shamefully suffer'd a Woman, the weaker Vessel, to discountenance me; Is this not to be offended? And, is this to give my Life to my Master? Nay, is not this to forsake him quite, and to joyn with the Wicked? I denied him whom my Soul lov'd; for which my Name deserves to go with a Brand upon it, as that of *Jeroboam* goes with his Train; *Peter* confesseth his Train of Sins; and *Jeroboam* by Name cannot be mention'd, but his Sins must be likewise numbred, *Jeroboam that made Israel to sin.* And *Peter* desires to have his Train too, *Peter* that denied his Master: from henceforth *Peter* repented him of his heinous Sin he committed, in denying his Lord and Master *Jesus Christ*.

Let us repent with *Peter*, that God may give us the Earnest of his Grace in our Hearts for ever: *St. Paul* saith, *Heb.* 6. 6. *He that falleth away, crucifieth the Son of God again:* So did *Peter*, by denying his Lord and Master; *Peter's* Faith was a wavering Faith: Had not God look'd again upon him with the Eyes of his Mercy and tender Compassion, he assuredly had fallen from Light to utter Darkness and Damnation, and, had not his Repentance been sincere, he had been eternally lost: *Psal.* 71. 9. *Cast me not away in the time of age, forsake me not when my strength faileth me.* Here we may see how the Prophet cries to God for Mercy, as *Peter* did weep and cry with a most exceeding Weeping, for denying his Lord and Master, *Gen.* 27. 31. *And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless*

me, even me also, O my father : These are the Words of *Esau*, the eldest Son of *Isaac*, but the youngest in Faith to God-ward : Blessed be thou who art the triumphant Conqueror of Hell, *Hos.* 13. 14. the Vanquisher of the Devil, *Mat.* 4. 10. the Conqueror and Destroyer of Death, *1 Cor.* 15. 55. and Redeemer of them that were in Darkness and in the Shadow of Death, *Luke* 17. All ye that be thirsty come unto the Water, and you that have neither Gold nor Silver, come and receive all these precious Treasures free, without paying any thing, *Isai.* 51. 5. This is the Water of Life, which springs out of the Everlasting Rock, the Rock of Defence to all that believe in Christ our Lord, who is the enduring Rock of our Salvation in this World, and in the World to come.

But now *Peter* wept for his Sins, and confessed his Faults before God ; by repenting of his sinful Actions which he had committed against God, he was taken again into the Arms of his Mercy : This is the Lowliness and Meekness of our Lord and blessed Redeemer, who hath redeemed us from all Evil, and looked upon *Peter* in Mercy and Love ; for if Christ had not call'd *Peter* by Repentance, *Peter* had been a damn'd Creature for falling into so great a Sin ; for he did utterly deny Christ by Lying and Swearing, which are great Sins, and without Repentance cannot be forgiven ; Christ hath commanded us to Repent, *Mat.* 3. 2. Saying, Repent ye, for the kingdom of heaven is at hand. And again, *Ver.* 17. At that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

My Brethren, here you may see how these Places of Scripture agree in one Point ; so must our Minds be agreeable to the Will of God, that we may walk in the Light, while we have Light to walk in the Laws and Commandments of the most high God :

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Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

And let us make a good End by Repentance: I heard a voice from heaven, saying, *Blessed are they that die in the Lord, from henceforth, even so saith the Spirit, that they rest from their labours and sorrows, and their works shall follow them, Rev. 14. 13.* Here we may see that God bless'd them that fear him, even unto Death, that he might give them eternal Life: *When Christ, who is our life, shall appear, then shall we also appear with him in glory.* This is the Hope of the Saints, and all the elect People of God, *Mat. 10. 22. He that endureth to the end shall be saved, Rev. 2. 10. Be thou faithful unto death, and I will give thee a crown of life.* Peter was faithful unto Death, by repenting him of his Sins. And Peter went out and wept bitterly: So Peter repented with a faithful Repentance: Then Peter said unto them, *Repent, and be baptiz'd every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* This Peter it was that denied Christ, but now doth plainly declare him to all People. There is the Unworthiness of those that look back by Sin; and on the other side, *No man that putteth his hand to the plow, and looketh back, is fit for the kingdom of God, Luke 9. 62.* But Peter look'd back by denying his Lord and Master Jesus Christ: As it is a most certain Truth, that God hath given unto us eternal Life; so this is as certain, that this Life is in his Son: and in the next Verse, *He that hath the son hath life, and he that hath not the son hath not life, 1 John 5. 11, 12.* Now we may see how blessed a thing it is to have the Son of God in our Hearts, by Fasting, and Prayer, and Faith, and Truth: He that hath Truth, hath Life

eternal for evermore in the Kingdom of Heaven. The Prophet *David's Prayer*, or *Arithmetick*, is thus term'd: *Teach us, O Lord, to number our days, that we may apply our hearts to wisdom*, Psal. 90. 12. Peter wept because of the Weight of Grief and Sorrow in denying his Lord and Master Jesus Christ, which made him, doing that Deed, say, *Troubles have compassed me round about, my heart is vexed and troubled, and my sins are always before mine eyes, which do grievously torment my conscience, and labour to beat me down to hell; there is no peace for the terror of the Lord, I refuse to be comforted, I am troubled, and my spirit doth afflict me; I see no place whereunto I may fly and seek a remedy for my sins.* But Peter denied his Master in Fear; Peter then denied again, and immediately the Cock crew: Then said the Dam-sel that kept the door, unto Peter, *Art thou not also one of this Man's disciples?* He said, *I am not; but denied, saying, I am not the man, nor understand I what thou sayest?* And he went out into the porch, and the cock crew; but he began to curse and swear, saying, *I know not this Man of whom ye speak.* When Peter had gotten some feeling in his Conscience, he went out and wept bitterly: 1 Cor. 15. 35. *Awake to righteousness, and sin not, for some have not the knowledge of God. I speak this unto your shame.* Ezek 16. 63. *That thou mayest remember, and be ashamed, and never open thy mouth more.*

Thus Peter is rejected for his Swearing and Lying, as it is Rev. 21. 27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye.* When Satan had tempted Peter to swear, he tempted him to lye: and had he not speedily repented, he still had been an undone Man; but we read, that Christ had Mercy upon him, and call'd him from the Error of his Ways, and from that sinful Deed. Re-

Repentance is a turning to Men, we must not be ashamed to acknowledge our Faults one to another, Jam. 5. 16. *Confess your faults one to another, and pray one for another; and in so doing men may know that you are my disciples.* So that we ought to Pray for one another; and on the contrary, we had rather Curse one another: But Woe unto them that do so, for Hell-fire is prepar'd for the Torment of their Souls, in the Gulph of Woe, World without end: Such Torment that Man cannot express; for if Men would truly consider the Pains of Hell, they would undergo any thing in this World, to gain the Joys of Heaven.

My Brethren, let us now repent of our former Sins and Wickedness, that we may be found worthy to enjoy the Kingdom of Heaven, by as true Repentance as *Peter* did repent him of his Sins, from the bottom of his Heart, with an unfeigned Repentance, for you must know true Repentance comes from above; *Every good and perfect gift* (saith *St. James*) *comes from above*, Jam. 1. 17. For all perfect Gifts come from the Lord God of Heaven; Christ is our Salvation, and Hope for evermore, to our Souls and Bodies.

But when *Peter* had learnt to Swear, and to Lie, and to Curse, and all to save his earthly Life, not thinking of the World to come; *Peter* was afraid of the Power of the High Priest; but thought not of the Power of Christ, whose Power is greater than the High Priest's; for he shall come in the Glory of his Father, with all his holy Angels, with great Power and Glory, *Peter* did not think of his Power, for if he had seriously consider'd the Power of Christ, he would not have denied him by Swearing, and and Cursing, and Lying.

Swearer! alas, tho' I did Swear, yet I thought no harm. O Fool! what Prince, hearing himself abused to his Face by the reproachful Calumnies of his base Subjects, would admit of such an Excuse? That whatsoever he speaketh with his Mouth, yet he thought no Ill in his Heart; and shall God take this for a good Answer? having told us before hand, *Deut. 28 58, 59. If thou wilt not observe to do all the words of this law, that are written in this book, that thou may'st fear this glorious and fearful Name, The Lord thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses.*

Besides, how frequently dost thou Pollute and Prophane God's Name and our Saviour's? The Jews greatly sinned in Crucifying the Lord of Life but once, and that ignorantly; so Peter thro' Fear denied Christ, but wisely repented him of that Sin; but they are innumerable that thou dost commit every Day in the Year, every Hour in the Day, altho' thy Conscience checks thee for it; yet tho' thy Conscience be guilty, let Repentance make Peace between God and your Conscience, for Christ's sake.

And the holy Spirit of Grace hath rebuk'd thee for it a thousand and a thousand times: how dost thou expect to have Christ thy Redeemer and Advocate, when thy Conscience tells thee, that thou hast seldom remembred him, but in thy Oaths to blaspheme him; and oftner nam'd him in thy Oaths and Curses, than in thy Prayers? O Swearer, remember, that Swearing has made many sinful Souls fall into Hell head long: and if Peter had not speedily repented, he had fallen into Hell torments, where there is nothing but Howling, Gnashing of Teeth, Misery, and Lamenting for ever.

It is said in *Levit. 19. 17.* *Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke him, and not suffer sin upon him.* So Peter was rebuked of his Conscience, which told him, that he had wickedly sinned, by denying his Lord and Master Jesus Christ: But as for Swearing, it proceeds from your gross Ignorance of the Scriptures, for the Scripture teacheth us to fear God: for God expressly forbids Swearing, and that upon Pain of Damnation, *James 5. 12.* *My brethren, swear not, neither by heaven, nor by earth, nor by any oath: but let your yea be yea, and your nay be nay, lest you fall into condemnation.* First our Saviour Christ in his own Person forbids it, *Mat. 5. 34, 35, 36, 37.* *I say unto you, Swear not at all, neither by heaven, for it is God's throne: nor by earth, for it is his foot-stool: nor by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thine head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.* And then the Apostle saith, *Above all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath: but let your yea, be yea, and your nay be nay, lest you fall into condemnation,* *Jam. 5. 12.* Where mark the Emphasis in the first Words, *Above all things swear not,* and the great Danger of it in the last Words, *lest you fall into condemnation;* For Woe and Sorrow will be in the end. If the Matter be light or vain, we must not swear at all; if weighty, then we may lawfully swear, as before a Magistrate, being called to it, when we must only use the glorious Name of our God in an holy and religious manner, as you may see in *Deut. 6. 13. Isai. 45. 23. and 65. 16. Jos. 23. 7. Ex. d. 23. Jer. 5. 7.* And the Reasons are weighty, if we look into them, for in swearing by any Creature

whatsoever we do invoke that Creature, and ascribe to it Divine Worship; yea, whatsoever we swear by, that we invoke both as our Witness, Surety, and Judge, *Heb. 16.* and by consequence Deifie it, by ascribing and communicating unto it God's incommunicable Attributes, and his Omnipresence, and Omniscieny of being every-where present, and knowing the secret Thoughts and Intentions of the Heart: and likewise an Omnipotency, as being Almighty in Patronizing, Protecting, Defending and Rewarding us for speaking of the Truth, or Punishing us, if that we speak falsely: All which are so particular to God, as that they cannot any way be communicated or ascribed to another: so that in Swearing by any of these things, thou committest Idolatry in a high Degree, and thou spoilest and robbest God of his Glory, the most impious kind of Theft; and in a manner dethroneest him, settest up an Idol in his room: And as to swear by the Creature, makes the Sin more hainous; so the more mean and vile the thing is which you swear by, the greater is your Sin in swearing such an Oath, because you ascribe that unto the basest of Creatures, which is only proper to God, who alone knoweth your Heart, and is a Discerner of secret Things; why else should you call that Creature as a Witness unto your Conscience, that you speak the Truth and Lie not, which only belongeth to God? and therefore the Lord calls it a forsaking of him, and you may see what he saith, *Jer. 5. 7. How shall I spare thee for this? Thy children hath forsaken me, and sworn by them that are no gods.* And do you make it a small Matter to forsake God, and to make a God of the Creature? Will you believe the Prophet *Amos*? If you will, he saith, speaking of them that swore by the Sin of *Samariab*, that they should fall
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and never rise again, *Amos* 8. 4. A terrible Place to vain Swearers. Neither are we to joyn any other with God in our Oath, for in so doing, we make base Idols and filthy Creatures equal with him. But tho' Peter swore, and fell, yet he rose again by Repentance; for he wept sorrowfully for his Sin which he had committed against Christ his Lord and Master; and because he repented, God granted him Mercy and Forgiveness. Peter indeed deny'd his Master by Swearing, Cursing and Lying; so that his Conscience told him, he was a great Sinner in so doing, but he repented with a tender Conscience, and he wept bitterly. Repentance goeth before Salvation, and Salvation followeth true Repentance.

And a maid saw him again, and began to say unto them that stood by, This is one of them. And he deny'd it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Gallilean, and thy speech agreeth thereto. But he began to curse and swear, saying, I knew not this Man of whom ye speak. And the second time the cock crew: and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And he went out and wept bitterly. Peter's Heart soon misgave him, and told him he had sinn'd in so doing: and he wept bitterly; and well might he weep bitterly for denying Christ, when Christ shed Tears of Blood for him, that so he might not be denied of his Father. St. Paul saith, *Rom.* 6. 23. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. Neither must we Swear at all in our ordinary Communication, if we will obey God's Word; as you may see *Mar.* 5. 34, 35, 36, 37. *Jam.* 5. 12. And as it is in *Exod.* 23. 2. Thou shalt not follow a multitude to do evil. And St. Paul's everlasting Rule is, *Rom.* 12. 2. Fashion

not your selves according to this world, for this world passeth away and the glory thereof. For as St. John saith, *Whosoever denieth the Son, the same denieth the Father: but he that acknowledgeth the Son, hath the Father.* But Peter denied God the Son, and therefore, by a necessary Consequence, which was a great Aggravation of his Sin, he must needs deny God the Father, and God the Holy Ghost: for as Christ saith, *He that sinneth against the Son of Man, it shall be forgiven him; but he that sinneth against the Holy Ghost, it shall not be forgiven him:* Tho' doubtless in the sence there intended, Peter did not deny him; for tho' he fell, yet his Faith fail'd not: And as to such as fall by final Apostacy, there shall be no Remission, nor can they be renew'd again by Repentance: *Stand in awe therefore, and sin not, Psal. 4. 4. Let him that thinketh he standeth, take heed lest he fall.* And therefore flee from youthful Lusts, for *'tis a fearful thing to fall into the hands of the living God.* For the Coming of our Lord Jesus Christ draweth nigh, who shall come in flaming Fire, to take Vengeance on Impenitent Sinners.

Consider what hath been deliver'd, and the Lord give you understanding Hearts in all Things. Amen.

THE

T H E Christian's Blessed Choice.

Heb. xi. 25, 26. *Chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect to the recompence of the reward.*

IN this Chapter, Beloved, we find the blessed Apostle opening and applying the Doctrine of Faith, having first assur'd the Hebrews, to whom he writes, that he and the rest of Christ's Disciples were in the Number of those who did believe to the saving of their Souls. And having told them in the 38th Verse of the foregoing Chapter, *that the just shall live by faith*: he shews in this Chapter what saving Faith is; and then gives several Instances of the great Things that have been done by it. As to what Faith is, he tells us in the first Verse, *It is the substance of things hoped for: the evidence of things not seen*: and that thro' Faith we embrace the Truth of God contain'd in the Word, as the Creation of the World by the Word of God. By Faith, and by Faith alone, our Sacrifices, our Services, our Duties, our Persons, and Performances, are accepted in Jesus Christ. By Faith we receive whatsoever we ask of God in Prayer, *Mat. 21, 22. And without faith (as he tells us in the sixth Verse) it is impossible to please God.* And from the seventh Verse, to the end of the Chapter, he sets down the
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several Fruits and Effects of Faith in all Ages, by the most eminent Examples of God's faithful Servants.

I shall not now trouble you with the several particular Examples of Faith, recorded in the Chapter, which you may read at large, but shall leave them to your own particular Meditation, and consider what is there said, and the Lord give you Understanding in all Things, 2 Tim. 2. 3. But, that which I intend chiefly to insist upon, is that eminent Example of the Faith of *Moses*, in the Words before-mention'd, in that he chose *rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches, than all the treasures of Egypt.*

Before I come to the Observations which flow from hence, give me leave a little to look back into the two foregoing Verses, wherein we have, first, the Example of the eminent Faith of *Moses's* Parents, who, contrary to the King's Command, refused to destroy him; the King commanded all the Males to be slain, but they being strong in Faith, by hiding of him, did preserve him; and when they could hide him no longer, they chose rather to trust him to the Mercy of God, by casting him upon the Water, than to endanger his Life by the Hands of merciless and bloody Men. And this they did, as the Apostle here saith, *Not fearing the king's commandment.* There are several useful and profitable Instructions which may be deduc'd from hence. I shall only name them, and so proceed.

And the first is this, That God takes special Notice of his Peoples Faith, he records it to all Posterity.

Secondly, I observe from hence, That it is a very great Mercy to be born of faithful and believing

ving Parents: Had not *Moses's* Parents been faithful and believing, *Moses* might have been destroy'd, as well as others were.

Thirdly, I note from hence, That God can, and will preserve his People, maugre all the Rage and Malice of the Devil, and all his Instruments. The Enemies of God's People may design Evil against them, but the Lord preserves them: When Men are as it were at their Wits end, and know not which Way to fly for Succour, then doth God know how to deliver them. Tho' the Afflictions of God's People are many, yet out of them all will the Lord deliver them, *Psal.* 34. 19.

Fourthly, I note from hence, That it is Lawful to Disobey the wicked and unlawful Commands of lawful Authority. If Kings command that which God (who is the King of Kings) forbids, we ought rather to obey God than Men: Instances of this Truth we have many in Scripture: Memorable is that unparalell'd Example of the three Children, *Shadrech, Meshch, and Abegnego*, in the third Chapter of *Daniel*, when *Nebuchadnezzar* the King commanded all to fall down and worship his Golden Image, or else to be cast into the fiery Furnace, they stoutly did resist, knowing that God was able to deliver 'em: *Be it known unto thee, O King, we will not serve thy gods.* If they obey'd not the King, then they must expect nothing but to be cast into the burning fiery Furnace: But this they feared not, they took no care to answer the King in this Matter, they knew God was able to deliver them; however, they resolv'd whether Deliverance came or not, they would rather suffer than sin. *If it be so that we must be cast into the furnace, we know our God is able to deliver us; but if not, tho' we be not delivered, yet be it known unto thee, O King, we will*

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not serve thy gods, nor worship the golden image that thou hast set up. The King he threatens a burning fiery Furnace ; Alas, that's very dreadful, very terrible to Flesh and Blood ; but what's the Fire of Men, to the everlasting Fire of God ? Mens Fire, that only consumes a poor rotten Carcase ; but the Fire of God ; that's unquenchable, and will destroy both Body and Soul. Men can only kill the Body, and after that they can do no more, but God can destroy both Body and Soul, and that for evermore.

Excellent was that holy Saying of that holy Man of God, the blessed Martyr, *Polycarp*, St. *John's* Disciple, when the Emperor threatned him with Fire, if he would not forsake Christ : *Alas*, saith he, *you threaten me with your Fire ; Alas, what a poor inconsiderable Thing is your Fire ! You do not*, saith he, *consider that Everlasting Fire which God threatens.* So likewise the holy Apostles of our blessed Lord and Saviour Jesus Christ, in the 14th of the *Acts*, the 18th and 19th Verses, when the Rulers commanded them not to preach in the Name of Jesus, they answer'd, and said, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.* God commands his Ministers to preach the Gospel, notwithstanding the Commands of Men to the contrary.

And so in the 25th of the *Acts*, Verse 29. when the Apostles were brought before the High Priests and Council, and by them question'd for doing their Duty, namely, for preaching the Gospel, you will find in the 29th Verse, that St. *Peter* and the other Apostles, answer'd, and said, *We ought to obey God, rather than men.* And after that, when they were beaten, and commanded not to preach any more in the Name of Jesus, What did the Apostles do, did they

they obey? No; they rejoyc'd that they were accounted worthy to suffer Shame for the Name of Christ. And as you may see in the last Verse of that Chapter, *That daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ.*

Several other Instances I might give you, but to proceed: In the next Place, the next Thing considerable in the Eminency of *Moses's* Faith in the 24th, 25th and 26th Verses, *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter:* Where by the Way observe, that it is more Honour to be a Christian, than to be a Courtier. It is more honourable to be the Son of God, by Grace and Adoption, than to be the Son of the greatest Monarch or Emperor in the World. There's none so nobly descended as the People of God, they are the Blood Royal of Heaven: Others they may take their Pedigree from Kings and Monarchs, and the great ones of the World; but the People of God are all descended from him who is King of Kings, and Lord of Lords, the Blessed and Only Potentate, 1 Tim. 6. 15. Yea, the People of God are all of them Kings and Prophets to God, Rev. 1. 9. Here, likewise we might observe what low Thoughts Christians ought to have of every thing, be it never so honourable, in comparison of Jesus Christ. It had been an Honour, yea, an exceeding great Honour, if we may account worldly Greatness an Honour, for *Moses* to have been reputed the Son of King *Pharaoh's* Daughter, but how inconsiderable a thing was this in the Eyes of *Moses*, who was more nobly descended, being born of God, a chosen Servant of Jesus Christ, to go in and out before his People *Israel*? But to proceed:

Now the Eminency of *Moses's* Faith, you may see in these following Particulars: First, *Moses* here sees

sees the various Difficulties and Dangers which were then like to fall upon him for his Faith. Will *Moses* forsake *Pharoah*, and embrace Jesus Christ? Then *Moses* must suffer Afflictions: This *Moses* foresees, and this makes his Faith more glorious. As the People of God are by Faith assured of Christ, so likewise being once in Christ, they are sure to bear the Cross of Christ; Christ and his Cross are inseparable. *All that will live godly in Christ Jesus, must suffer persecution*, 2 Tim. 3. 11. See what our blessed Saviour saith, *If any man will follow me; that is, if any Man will be a good Christian, let him deny himself, and take up his Cross and follow me*, Luke 9. 23. He that will follow Christ, must bear the Cross, as the blessed Apostles did, they rejoiced that they were counted worthy to suffer for Christ. And truly the People of God may well rejoice in their Sufferings: for why, Christ hath born the Brunt of all, he hath made our Burden light: Altho' Christ by his Sufferings, hath not freed the People of God from Sufferings, yet he hath made their Sufferings to become easie. Just as it is with a Man carrying a great Tree upon his Back, and little Children bearing up the small Twigs: Alas, there is no Weight in them, the Weight of all the whole Burden lies upon the Man's Shoulders: So, Beloved, it is with Christians; Christ carries the Load, the Weight of all their Afflictions; they do but bear up the little End, the small Twigs of it; therefore the Apostle excellently calls his Afflictions light, *Our light afflictions*, (saith he) *which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17.

Secondly, The Eminency of *Moses's* Faith appears also in this, namely, The great Willingness and Forwardness of *Moses*, in that it is said, *He chose rather*

were *to suffer Affliction*; Which intimates to us, the Readiness of *Moses* to become the Servant of Jesus Christ. Certainly this was a very great Act of Faith in *Moses*; a carnal Eye would rather have chosen to have been the Son of *Pharoah's* Daughter; an Eye of Sense which sees no better, would rather have chosen Greatness and Eminency in the World, than the Meanness and Poverty of God's People; rather to have been *Pharoah's* Grand-child, and honourable at Court, than to have been the poor afflicted Son of God. Carnal Men, whose God is their Wealth, and whose Hearts are set upon their Riches, would rather chuse to be rich with *Dives*, than to be poor with *Lazarus*; but a gracious Soul had rather want Bread with *Lazarus*, than want Grace with *Dives*. It is not all the Riches in the World that can content and satisfy the Soul of a Saint; but he will judge it better for him, if God sees it good, to beg his Bread with poor *Lazarus* on Earth, than to beg his Water with rich *Dives* in Hell.

A godly Man by Faith sees that Glory which is to come, they know, that when this earthly Tabernacle of theirs shall be dissolv'd, they have a Building with God in Heaven, an Inheritance which is incorruptible and undefiled, which passeth not away, reserved in Heaven for them who believe: But a wicked Man he sees only by an Eye of Sense, he sees no further than his Riches; he thinks to be great and honourable in the World the only Happiness; and that nothing is better than to be Rich: And indeed he may well think so, for he knows of no better Condition. The World, with the Honours and Pleasures of it, are even a Heaven to the Men of this World; Ay, and indeed it's all the Heaven they shall have: Son, remember, saith *Abraham*, to *Dives*, Luke 16. *that thou in thy life-time receivest thy*

thy good things. Dives would very fain have enjoy'd Heaven after his Death, and yet he would live upon Earth in such a sumptuous delicious Manner, as if this World had been his only Heaven: And true it is, the Portion of a wicked Man is only in this Life. God gives wicked Men their Portion in this Life, but he reserves a Portion for his Saints in the Life to come. Wicked Men are very like to some prodigal Spend-thrifts, who spend all their Portion before they come to Years; but the Portion of God's People is reserved for them till they come to Age. God sees it good, yea, best for his Children to have their Portions reserved for them till they come to Years, and that is till they come to Heaven. He gives his People as much of the World as may serve to bear their Charges to Heaven; but their full Portion he reserves for them till they come to Heaven: and truly the Portion of a Child of God is very great.

God is the Portion of his People, and believe it, God will never see his People want, so long as he hath it; and God's Treasure is inexhaustible, it can never be drawn dry: *All things are yours,* (saith St. Paul) 1 Cor. 3. 21. speaking to the believing Corinthians) *whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or Things present, or Things to come, all are yours, and ye are Christ's, and Christ is God's.*

Having thus briefly run over the Words, I come now to give the particular Observations which flow from hence for our Edification:

And first of all, I observe from hence, The transcendent Excellency of saving Faith, by Faith *Moses* did thus and thus.

Secondly, I note from hence, That the Condition of God's Children in this Life, is an afflicted Condition.

Third.

Thirdly, I observe likewise from hence, That the People of God should rather suffer any Affliction, than commit the least Sin ; it is better to suffer than sin.

And then fourthly , I observe from hence the great Vanity of sinful Pleasures, they are but for a Season.

Fifthly, I observe, That the Reproaches of Christ are better ; yea, as the Text sweetly expresses it, *Are greater riches than all the honours of the world.*

And then lastly, I observe from hence, That God hath a Recompence of Reward for his People , he will make them Amends for all their Losses at the last ; he that loseth any thing for Christ shall be no Loser by the Bargain : *Every one that hath forsaken houses, or brethren, or sisters, or fathers, or mother, or wife, or children, or lands, for thy Name's sake, shall receive an hundred fold, and shall inherit everlasting Life,* Matth. 19. 29.

Before I proceed to Application, I shall a little open and confirm these several Truths, by Way of Doctrinal Explication ; and to begin with the first, viz. That Faith is a most transcendent, excellent and saving Grace :

First, It brings the People of God into a good Report : By Faith our Services become acceptable in the sight of God : *And without faith it is impossible to please God : For whatsoever is not of faith, is sin.* By faith, Noah being warned of God, prepared the ark, to the saving of his house, and thereby became an heir of righteousness. By faith Abraham forsook his country ; for by Faith he saw the heavenly City which God had prepared for him. And all along the whole Chapter you may see the Excellency of Faith in the several Effects of it in the faithful Saints and Servants of God, who of all others, best deserve the Name

Name of Worthies: *Who thro' faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword. And others had trial of cruel mockings and scourgings; yea, moreover, bonds and imprisonments. They were stoned, sawn asunder; were tempted, slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, and tormented. These all obtained a good Report thro' Faith. By Faith the Sick are healed, Luke 7. 50. By Faith the People of God are purified, justified, and saved, Rom. 5. 1. Ephes. 2. 8. By Faith we have access to God in Prayer, Rom. 5. 2. By Faith we believe the Word of God; and they that by Faith do believe in God, shall at the last receive the End of their Faith, even the Salvation of their precious Souls, 1 Pet. 1. 9.*

In the next Place, to come to the second Point, which is this, That the Condition of God's Children in this Life is an afflicted Condition: God had but one Son without Sin, but never a Son without Affliction. Our blessed Saviour himself was not free from Afflictions; nay, *He was despised and rejected of men, a man of sorrows, and acquainted with grief; he was oppressed, and he was afflicted, Isai. 53. 3, 7. The Prophets they were afflicted, and imprisoned, and slain. Likewise the Apostles and Primitive Christians, as you may see at large in this Chapter where my Text is, Heb. 11. They were stoned, sawn asunder, cruelly scourged and imprisoned: Yea, as the Psalmist saith, Many are the afflictions of the righteous, but the Lord delivers them out of them all, Psal. 34. 19. Our Saviour tells his Disciples what they must look for in the World, at his departure from them: If the world hate you, John 17. 18, 19. ye know that it hated me before it hated you. If ye*
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were of the world, the world would love his own: but because you are not of the world, and I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord: If they have persecuted me, they will also persecute you, and all these things will they do unto you for my sake. Yea, saith the holy Apostle St. Paul, reckoning up his manifold Persecutions, in 2 Tim. 3. 12. *All that will live godly in Christ Jesus must suffer persecutions.* Many more Scriptures I might give you for the Confirmation of this excellent Truth, but these I hope may suffice, this being a Truth which the People of God in all Ages have born Testimony unto with their Blood. Nay, this Truth is so clear, that it even may be read by the Light of those Fires in which the Saints of God suffer'd Death, those glorious Fires which ever burn fresh in the Memory of God's People, even those fiery Chariots which carried our heavenly *Elijahs*, our blessed Martyrs to Heaven.

The third Observation to be considered is this: That the People of God should rather suffer any Affliction than Sin. This you may see in *Joseph*, who rather than he would commit Folly with his Mistress, rather than sin against God, he would run the Hazard of all Afflictions; *How shall I do this great wickedness, and sin against God?* Gen. 32. 9. And this Truth is most eminently confirmed by holy *Job*, who rather than he would curse God and die, would willingly with Patience undergo all his Afflictions. *Job* underwent all Afflictions, and it is said of him, *In all this Job sinned not.* Let God afflict, saith *Job*, I will suffer with Patience: It is the Lord, let him do what he pleases; my Afflictions shall never move me to forsake my God. Tho' God afflict me all the Days of my Life, yet will I wait with

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Patience till my Change come. And, *Chap. 13.* resolves, tho' God should kill him, yet he would trust in him. So likewise we find an eminent Example for this in holy *Daniel, Dan. 6. 14, 15, 16.* rather than he would sin against God in ceasing to call upon him by Prayer, he would suffer himself to be cast into the Lions Den. So likewise the three Children, rather than they would sin against God, by worshipping *Nebuchadnezzar's* golden Image, would undergo the furious Flames of his burning fiery Furnace. So the blessed Apostles, as you heard before, rather than they would obey the wicked Commands of Men, in not preaching the Gospel, willingly rejoiced in suffering Affliction for so doing. Many more Examples I might give you, but these I hope may suffice: and if there had been no other Example than what is set down in the Words of the Text, this heavenly Truth had been sufficiently confirm'd.

In the fourth Place, I come to prove the Vanity of all sinful Pleasures; And that may appear, first, from the Shortness of them; And, secondly, from the Bitterness of their End. They are but for a Season, they come to an end; nay, they shall end in endless Woe and Misery. Tho' Sin be sweet for the present, yet it is bitter, yea, Bitterness it self in the latter end. Tho' Sin may be pleasant for a Season, yet remember, I beseech you, it will be painful to Eternity. The Pleasures of Sin, they have an end; but the Pains and Torments which Sin procures, they have no end. When Sinners have undergone the Wrath of God ten thousand time ten thousand Millions of Years, yet then are their Torments as far off from having an end, as they were at first. The Torments for Sin are eternal; and, I beseech you, remember Eternity hath no end: What Pleas-

Pleasure then can there be in that which brings eternal Pains with it? Sinners, even when they delight themselves in their Sins, even then are they pulling Destruction upon themselves, even eternal Destruction. Every Step in Sin, how sweet, how delightful soever it be in the Eyes of the Sinner, is a Step to Misery, to eternal Misery. They that hasten to Sin, hasten to Sorrow; yea, they run to Hell: As Solomon saith, *They love Death*; he doth not mean, that Sinners love Death, as Death; there is no Beauty or Amiability at all in Death, simply considered in it self; but yet they may be truly said to love Death, who love Sin, and delight in Sin, and live in Sin: *The wages of sin is death*, Rom. 6. 23. Delight in Sin is a hastening into the Arms of Death. Sinners, by their delight in Sin, do as it were wooe Death, and invite Hell and Destruction: So that even Sinners themselves, tho' now for a while Satan blinds their Eyes, yet at last, when it is too late, they shall be forced to confess and say, That there is neither Pleasure nor Profit in Sin. The Devil makes the Sinner believe, that there is a great deal of Pleasure and Profit in Sin; You shall get by it, saith the Devil. But let Sinners once truly cast up their Accounts, how that eternal Damnation will be their Wages, and then let them see what they have gotten by Sin. It is possible, I confess, that some may say they have gotten Hundreds and Thousands by it; they have gotten Houses and Lands, Honours and Esteem among Men, Pleasure and Profit in the World; but what a miserable Gain is that, which is gotten with the loss of the Soul? Read that dreadful Scripture in St. Matthew's Gospel, *Matth. 16. 26.* and then see if there be any thing gotten by Sin: *What is a man profited, if he shall gain the whole world, and lose his own soul? Will thy Riches which thou hast*

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gotten by Sin, by oppressing the Poor, and defrauding thy Neighbour, redeem thy Soul from Death? Surely no: thou mayest delight thy self in enlarging thy Barns, as that rich Fool did: *But, thou fool, this night shall thy soul be required of thee, then whose shall they be?* There is no loss like the loss of the Soul. There is nothing to be gotten by Sin; thou mayest lose thy Soul by Sin, and lose Heaven by Sin, and lose the Love and Favour of God by Sin. Sin may pretend Pleasure and Profit, but surely it brings Ruine and Destruction.

Those rich Men which St. James speaks of, James 5. 1, 2, 3, 4, 5. they thought that Gain which they got by Defrauding their Labourers of their Wages to be very sweet, they lived in Pleasures, they enriched themselves by the Sweat of other Mens Brows: But, have they any cause to rejoyce in this? No, saith the Apostle, *Go to now, ye rich men, weep and howl, for your misery which shall come upon you.* They thought to heap up Riches by their Injustice and Cruelty, but they heaped up only a little Fuel for eternal Fire. *Dives* he thought himself altogether happy, when he enjoy'd the World at will, when he far'd deliciously every Day; but what did this profit *Dives*? Death robs him of all, and he himself is taken away from his sinful Pleasures, and thrown headlong into eternal Torments: He would enjoy the Pleasure of Sin while he lived, and now he must undergo the Torments of Sin for ever.

O consider this, you that delight in Sin, Canst thou endure to dwell for ever, in everlasting Burnings? If thou canst endure the Wrath of God for ever; if thou art able to stand before the Lord in the Day of his fierce Anger, then take Pleasure in Sin: If thou canst prevent God from bringing thee to Judgment, then let thy Heart rejoyce in Sin: But
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if after all, thou must come to Judgment, then take heed of Sin. Do not conceit that Sin to be pleasant, whose Pains will be eternal: in vain do Men flatter themselves, that they may sin and not suffer; Did ever any Man rebel, and enjoy Peace? Can any offend God, and have his Blessing? Surely no; Sin shall not go unpunish'd; if Men will sin, they shall suffer; *The soul that sinneth shall die.* Sin destroy'd the Angels, those who were once holy Spirits; Sin made them unholy Devils. Sin cast *Adam* out of Paradise. Sin destroy'd the old World. Sin consum'd *Sodom* and *Gomorrhah*. Sin brings Wars, Plagues, Famine and Destruction upon Nations. Sin ruins our Names, sears our Consciences, and, in a Word, it destroys Soul and Body for ever.

But then, fifthly, I observ'd, That the Reproaches of Christ are greater Riches than all the Honours of the World. The best of God's Saints have been reproached, as holy *Job*; and *David* was not only reproached, but was a Reproach both to his Enemies and to his Neighbours: He was *made the song of the drunkards*. The Apostles they were also reproached: But here is that which sweetens all, Christ hath born the Brunt of all: Christ accounts all our Reproaches to be his. The greatest part of Christ's Sufferings for us, was to bear our Reproach: So the greatest part of our Sufferings is to bear the Reproach of Christ. Hence the Apostle in the Epistle to the Hebrews, exhorts 'em, *To go forth unto him, bearing his reproach*, Heb. 13. 13. And indeed Reproach in it self is so great a Burthen, that were it not for this, that Christ accounts it his, we should never be able to bear it. Hence *Moses* look'd on his Reproach, as the Reproach of Christ: And, believe me, tho' there may be a great deal of Weight in the Reproaches of Christ, to press us down, yet there is abundance of

Worth in them to enrich us: tho' they may be as Thorns here, yet they will be as a Crown of Glory to us hereafter. See what our Saviour saith in *Mat. 5. 11, 12.* *Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven: Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, rejoyce and be exceeding glad, for great is your reward in heaven.* Christ doth not say, If ye be rich and honourable in the World, you shall be blessed: but Christ saith, If thou art reproached, thou shalt be blessed. Thou mayest be rich and honourable in the World, and yet be everlastingly miserable: But if thou art reproached for Christ, thou shalt be rewarded with Christ; *If we suffer with him, we shall also reign with him, 2 Tim. 2. 1.*

Sixthly and Lastly, I observe from hence, That God hath a Recompence of Reward for his People. If we suffer with Christ, we shall also reign with Christ: If we be reproached with Christ here, we shall be rewarded with Christ hereafter. See what our blessed Saviour saith, *Mat. 19. 29.* *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or friends, for my sake, shall receive an hundred fold, and shall inherit eternal life.*

I might be longer on this Point, but I proceed to the Uses which shall flow from hence for our Edification:

And the first is this, Is it so then, that Faith is such an excellent Grace? Then let me exhort you all, in the Name of Christ, to get Faith. Beloved, Faith is not only excellent in it self, but it will also make you excellent: *The righteous is more excellent than his neighbour, Prov. 15. 26.* Believers were the only excellent Persons in whom David delighted:

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Pfal. 16. 3. Without faith it is impossible to please God. Heb. 11. 6. For whatsoever is not of faith is sin. And God cannot be pleased with Sin. In a Word, If ever you would be saved, get Faith; for without Faith there is no Salvation: It is Unbelief which is the Soul-damning Sin: He that believeth shall be saved, but he that believeth not shall be damned. The Sentence of Damnation is already past against all Unbelievers: He that believeth not is condemned already, John 3. 18. He that believeth on the Son hath everlasting life, and he that believeth not on the Son, shall not see life but the wrath of God abideth on him, John 3. 36. For the Lord's sake, Sinners, believe; if you have any regard to your own Good, believe; if you have any Love or Pity to your precious Souls, believe; if you would not be eternally miserable, believe in the Lord Jesus Christ, and you shall be eternally blessed.

Secondly, Is it so that the Condition of God's Children in this Life is an afflicted Condition; What then shall the Condition of wicked Men be in the Life to come? *If judgment thus begin at the house of God, what then shall be the end of sinners? If the righteous be thus scarcely saved, where then shall the sinner and ungodly appear? If God be thus severe to his Children, how terrible will he then be to his Enemies? If thro' so many Tribulations the People of God enter into Heaven, then into what woful Miseries do Sinners plunge themselves for a few sinful Pleasures? For a few seeming sinful Pleasures they heap to themselves eternal Torments. O consider this, you that forget God. In this Life the People of God are afflicted, but in the Life to come they shall be rewarded: Lazarus he was afflicted with Hunger and Sores, yea, scorned and contemned by Dives; but in the Life to come Lazarus is rewarded,*

and *Dives* is tormented. The Time will come when God's People shall have Pleasures, everlasting Pleasures; but then *the wicked shall be turned into hell, and all the nations that forget God*, Psal. 9. 17. *The Lord trieth the righteous, (saith David) but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest, this shall be the portion of their cup*, Psal. 11. 6.

Thirdly, Is it better to suffer than to sin? Then this may inform us of the great Evil of Apostasie; they that will turn from the Truth, rather than suffer for the Truth, such, I say, never did embrace the Truth in the love of it; they went out from us, but were not of us. Many will own Christ, and the Word of Christ, when they may do it without Fear, but when Troubles and Persecutions come, they fall away. But whosoever they are that in this Case go about to save their Lives shall lose them: They that deny Christ for fear of Persecution, Christ will deny them before his Father. Apostasie was the Sin of the Devil, and they that Apostatize from Christ for fear of Persecution, shall have the Devil's Reward. Thou wilt not suffer for Christ, but Christ will make thee suffer eternally. Thou thinkest Life is sweet, and indeed so it is, but remember eternal Life is much more sweet, and the Soul is more precious than Life. Christ laid down his Life to save Souls; therefore Christians should lay down ten thousand Lives, if it were possible to have so many, rather than lose their Souls. By Apostasie from the Truth thou mayest save thy Life, but in so doing thou losest thy Soul, which is of more Value than ten thousand Lives. Did Christ lay down his Life for us, and shall not we much more lay down our Lives for him? Did Christ, who is the Prince of Life,

Life, become obedient unto Death, even the Death of the Cross for us? Then let nothing separate us from the Love of Christ.

Christians should shew themselves to be the Servants of Christ by suffering Afflictions and Persecutions: be the Way what it will, fair or foul, thick or thin, Christians should persevere: The Apostles loved not their Lives unto the Death in the Cause of Christ; and he that is afraid of his Life in the Cause of Christ, is surely afraid of Heaven. If he that endures to the end shall be saved, then certainly he that falls away shall be damned. If we fear them who can only kill the Body, more than God who is able to destroy both Soul and Body in Hell, what will become of us? In a word, Let me encourage you all in the Words of the Holy Ghost, as you may find it, *Rev. 3. 10. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that you may be tried, and you shall have tribulation ten days: But be thou faithful unto death, and I will give thee a crown of life.*

Fourthly, Is it so, that all sinful Pleasures are short and vain, are they but for a Season? I note from hence, The great Folly of Sinners in neglecting eternal Life for a few momentary Pleasures: Sinners spend their Time in gathering Pebbles, and yet they trample upon Pearls. How many grievous Sinners are there, who with that wretched Cardinal are ready to say, *They will not lose their Part in Paris, for their Parts in Paradise.* Sinners had rather lose Heaven, than part with their Sins; as if they could enjoy the Pleasure of Sin for ever; never considering how soon Death may come over them, and turn all their Pleasures into Pains. Sinners are apt to flatter themselves in their own Folly, and to fancy, that they shall live for ever, or at least-wise, that they may

enjoy their Pleasures till Death come, and yet go to Heaven. It is true, God suffers many to go on in their Sins, and never awakes their Souls at all; but this he doth in Judgment. Sinners despise Christ now, but Christ hereafter will despise Sinners: They who say unto God, Depart now, we will have none of the Fear of the Lord; God will say unto them, Depart ye Cursed hereafter: When Death comes, Sinners must bid farewell to all their Pleasures; they rejoyce in their worldly Pleasures here, but when Death comes, farewell Pleasures; not one Laughter more; then never another jovial Meeting; then no more Ranting and Singing; then all Pleasures will be turned into Pains. Consider, I beseech you, Sinners, will your Pleasures profit you in the Day of Wrath? Surely no; they may torment you, as they did *Dives*. How many are there now in Hell, who had as much Pleasure as thou canst have? who had as many merry Meetings, as much Drinking, and Sporting, and other sinful Pastimes, as thou hast had: Oh, but what Pleasure is it now to them to think on those Things for which they are now tormented? The Lord awaken every secure Sinner; For the Lord's sake be not such Fools as to damn your Souls for such Trifles as these, which are not only Vanity, but Vexation of Spirit also, even Horrour and Dread to all Eternity.

Fifthly, Is it so, that the Reproaches of Christ are greater Riches than all the Honours of the World? Then I observe from hence, that a Crown of Life is more worth than all the Crowns and Kingdoms of the World. *Moses* he look'd upon *Pharaoh's* Crown, and he sees that to be fading and tottering; but, looking upon the Crown of Life, he sees that to be everlasting. Kings, by the Permission of God, for the Sins of a Nation, may be depriv'd of their earthly Crowns;

Crowns; but the Crown which God shall give his People, is beyond the Reach of Men or Devils: The Devil, who is now their Accuser, shall then be thrown into the bottomless Pit. Men may take away the Life of a Saint, but not his Crown: *Your joy no Man taketh from you*, saith our Saviour, *John* 16. 22. Men cannot deprive the People of God of their Joy here, and certainly therefore neither Men nor Devils can take away their eternal Joy, which shall be without Sorrow, and without ceasing, even for ever, to all Eternity.

Sixthly, Is it so, that the Reproaches of Christ are such great Riches? yea, greater Riches than all the Honours of the World; how great then are the Rewards of Christ? If Christ crucified be so lovely, how unspeakable lovely then is Christ in glory? If the Saints be so glorious here, under Reproaches, how glorious then shall they be in Heaven, when Christ himself shall put his Glory upon them? If the People of God be so glorious here, what shall they be when they come to their Kingdom, where they shall be cloathed with the glorious white Robes of Christ? *For when Christ, who is our life, shall appear*, (saith the Apostle) *we shall also appear with him in glory*. At the Day of Judgment, O how glorious shall the People of God then appear? They shall have Crowns upon their Heads, yea they shall be cloathed with Glory and Honour, Immortality and Life eternal, *Rom.* 2. 7.

Seventhly, Is it so then, That God hath a Recompence of Reward for his People hereafter? Then let me exhort you all to make choice of the Lord for your God: They that make choice of the Lord for their God here, shall be sure to have him for their Reward hereafter. It was a good Resolution of *Joshua*, *As for me and my house, we will serve the Lord*,

Josh. 24. 15. Let the Men of the World run after Idols and Inventions of their own Fancies, a Child of God, a *Joshua*, he will worship in Spirit and in Truth. And if ever we would be rewarded with Christ, then let us chuse Christ, and the Ways of Christ. Labour to grow in Grace, and to abound in Holiness, for Godliness is the Way to Glory: *Godliness is great gain; Godliness hath the promise not only of this life, but of the life to come.* Were the Ways of God never so hard and difficult, yet they have a glorious Reward; Godliness brings the best Gain, eternal Life and Glory. Wouldst thou in the Day of Judgment chuse Heaven rather than Hell? then chuse God, and walk in his Ways. Embrace Holiness altho' it be never so much despised by prophane Sinners, if ever thou wouldst be embraced by Christ in Heaven.

Eighthly, Is it so that there is such a glorious Reward for the People of God? Then let us live and die as becomes the Heirs of Glory: *Let us then walk worthy of God, that hath called us to his kingdom and glory,* 1 Thess. 2. 11. Is it so that the Saints of God shall shine like Stars in Heaven? Then let the People of God labour to shine as Lights in the World. If thy Inheritance be in Heaven, then let thy Conversation be in Heaven: If your Reward, your Treasure be there, then let your Hearts be there also. Is thy Name written in Heaven? Let the World see it then in the legible Character of Holiness. Think of that Crown of Glory which thou shalt everlastingly enjoy in Heaven; and then so live, that thou mayest be in a readiness to receive it. Get Oil in your Lamps, and Grace in your Souls, *That when Christ, who is our Life, shall appear, ye also may appear with him in glory, receiving the end of your faith, even the salvation of your souls.*

Lastly, Is there such a Reward for the People of God hereafter? Then be content with what God gives thee in this Life: be thy Portion what it will, if Heaven be thine, thou hast that which is better than all the World; they that have Christ for their Portion have no Want: *The Lord is my portion, therefore shall I not want*, Psal. 23. 1. St. Paul accounted all Things but Dross and Dung, in comparison of Christ. Remember, it is better to be Poor and Godly, than Rich and Miserable. Riches never made any Soul happy, many miserable: Let the People of God then take off their Affections from the World: It becomes not the Heirs of Glory to look after such Trifles; it is enough for Swine to be rooting in the Earth; Children, who are fed at their Father's Table, will never regard the Bones that are thrown to the Dogs; they that are daily fed with the fat Things of Grace and Glory, should never regard the vain and transitory Things of the World. The Glory of this World is but the Portion of a Reprobate; take them at the best, they are but uncertain, here to Day, and gone to Morrow; they may be destroyed by Fire, or stoln away by Thieves: Thou mayest lay up Treasures here, and when thou hast done all, they may be consum'd by Rust and Moths. Therefore take St. Paul's Counsel, and set your affections on things that are above, and not on things below: *Let your conversation be without covetousness, and be content with such things as you have*; For God hath said, *I will never leave you nor forsake you*, Heb. 13. 5.

So, to conclude, I beseech you fear the Lord, all ye his Saints, for there is no want to them that fear him.

The End of the Fourth Sermon.

T H E
Parable of *Dives* and *Lazarus*,
Open'd and Apply'd.

Luke xvi. 19, 20, 21, 22, &c.

There was a certain rich man which was cloathed in purple and fine linnen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried into Abraham's bosom: the rich man also died and was buried. And in hell lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, &c.

THese Words, Beloved, of our Lord and Saviour Jesus Christ, contain the Parable, or rather the History of the rich Glutton and poor *Lazarus*. In the Words, we have first in general the Life and Death both of the rich Man and the Beggar, with the Condition of them both in the Life to come: But more particularly in the three first Verses we find recorded for our Instruction, the Lives, first, of the rich Glutton, and then of poor *Lazarus*. In the following Verses, we have, first, the Death of the Beggar; secondly, of the rich Glutton; with the different Condition of them both after Death.

To

To begin with the first, the Life of the rich Man; and this we find recorded in the 19th Verse, *There was a certain rich man which was clothed in purple and fine linnen, and fared sumptuously every day.* In the Life of the rich Man we have three Particulars very considerable:

First, He is here described by his Riches: *There was a certain rich man.* The Spirit of God here takes no more Notice of the rich Man's Name, neither of the Place where he lives; from whence we may take notice, that God regards not those whom the World possibly may greatly honour: many Men perhaps might honour this Man's Name, by affixing unto it the empty Title of Worshipful, or Honourable; but *those that despise God shall be lightly esteemed*, saith Solomon. God can blot out the Names of wicked Men as well out of the Book of this Life, as of the Life to come; yea, many times he maketh both the Names and Estates of them to rot and stink in this World, well then may he punish their Souls in the World to come: *The memory of the just* (saith Solomon) *is blessed, but the Name of the wicked shall rot.* God will not have the Names of wicked Men to be mentioned, but with Shame and Disgrace to them; as for Example, *Feroboam* has always this Addition to his Name, *who made Israel to sin*; but *the righteous shall be had in everlasting remembrance, and the desire of the wicked shall perish*, Psal. 112. 6. It is the great Desire (I know) of the Wicked, that their Names should continue for ever, and for this purpose, *they call their houses and lands by their own names*; but the very Desire of these Men shall perish. But to proceed:

In the second place the rich Man is described by his Apparel, and that is said to be Purple and fine Linnen, which signifies not only the Greatness of his



his Riches, but the Eminency of his Person and Place in the World; namely, that he was some Ruler among the Jews. Purple Cloathing you know is the Ornament of Kings and Princes; and they that wear fine Linnen are in Kings Houses; that is, they are either Kings themselves, or else great Officers under Kings: from whence we may observe, That Greatness and Honour, Riches and gorgeous Apparel, commend us not to God; it is not all the Riches in the World that can save a Soul, it is only Grace that commends us to God: God can see a pure Heart and a gracious Soul tho' cloathed in Rags; for God judgeth not as Man judgeth, according to outward Appearance; No, he seeth many a graceless Soul under Scarlet Gowns and Purple Robes. Among all the Kings of *Israel* there was not one gracious; and among the Kings of *Judah*, only one good, *Josiah*, that walked before the Lord with a perfect Heart. It is true, there was *Asa*, *Amaziah*, and *Hezekiah*, that were good Kings, but they turned aside in some things; but of *Josiah* it is said, *He did that which was right in the sight of the Lord, and walked in all the ways of David his father, and turned not aside to the right hand or to the left.* That of the Apostle, *1 Cor. 1. 26.* doth fully confirm this Truth, *Not many wise men after the flesh, not many mighty, not many noble, are called.*

Thirdly, We have the Description of this rich Glutton by his Fare, and that not only barely described, but also amplified by the Spirit of God; *He fared sumptuously every day.* It was not now and then, but every Day; Day after Day; if he had done it but now and then, it might have been lawful; for God doth not only give the Creatures for our Use, but also for our Delight; and moderate Feasting may be lawful: Yet, by the way, this is

a good Caution of our blessed Saviour, *When thou makest a feast, call the poor, the lame, and the blind, and thou shalt be blessed,* Luke 14. 73. God invites Poor, and feasts them with the Riches of his House; but as for the Rich, he sends them empty away. They are full, and so have no need of God's Bounty: God filleth the Hungry with the good Things of Grace and Glory, they that are always feasting, are certainly always full: but when thou makest a Feast, remember the Poor, they may have need of thy Bounty. Every one almost will feast the Rich, but *blessed is he that considereth the poor and needy.* This rich Glutton never griev'd to spend thousands and ten thousands upon his own stinking Carcase, but he never remembred *Lazarus* at his Gate; he grudg'd to spare him that which he plentifully left to his Dogs, not so much as a Crumb for *Lazarus*. Not unlike to this rich Glutton are many wicked Wretches in these our Days, whom God hath loaded with this rich Clay, *they can drink wine in bowls, but they regard not the afflictions of Joseph.* How many thousands do rich Cormorants spend lavishly in Feasting, who have not a brass Farthing to spare for the Poor? But let such remember the Time is coming, if they repent not, when they may be in as much want of a Drop of Water, as the poorest Man ever was of a Crumb of Bread.

Having now done with the rich Man's Life, I come to give you the Life of the poor Man; and this we have very sweetly recorded, Ver. 20, 21. In the first place, as the other was described by his Riches, so on the contrary he is here described by his Poverty: He was not only poor and low in the World, but even so poor that he went a Begging; the more Shame for the rich Glutton, that had enough to supply him. *Dives* might have spar'd that

from

from his Dogs which might have kept poor *Lazarus* from Begging : From whence we may observe, That Begging is not unlawful in case of Necessity ; tho' it be a Shame for such a flourishing Nation as this is, which so much abounds with Plenty, that they do not relieve the Poor, and so keep them from Begging ; but it is no Shame for a Man to beg when he is in Want. Rich Men should visit those that are poor and needy ; it is their Duty so to do, and they shall be punish'd that do it not : *The merciful shall obtain mercy.*

See the sad Doom of those who starve the Poor, in *Matth. 25.* Unmerciful Men do not only slight the Poor, but in slighting of them, they also slight Christ ; *In as much as you did it not to the poor, you did it not to me.* In starving the Poor, you starve Christ, as much as in you lies ; and Christ will say to such at the Day of Judgment, *Go, ye cursed, into everlasting fire, prepared for the devils and his angels : I came to your Doors many a time in my poor Members, and ye relieved me not : You let my poor Members cry and call, Bread, Bread, for the Lord's sake ; and you gave it them not ; you stopp'd your Ears at the Cry of the Poor ; and now, tho' you cry never so loud, you shall not be heard : Whoso stoppeth his ears at the cry of the poor, he also shall cry and not be heard,* (saith Solomon) *Prov. 21. 13.* They that will not hear the Poor when they beg for Bread, God will not hear them when they beg for Water ; and for certain, they that will not give a Crumb, shall be denied a Drop. But of this Subject in another Sermon, call'd, *The Charitable Christian, &c.* in a Second Volume of Sermons.

Secondly, We have the poor Man described by his Name, *There was a certain beggar, called Lazarus ; altho' Dives regarded him not, yet God has him in*

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Remembrance ; God knows his Servants by their Names ; yea, God records their very Names, tho' never so poor. As for the World, they know the great Ones by their Names, and by their Honours ; but God blots their Names out of his Remembrance ; but the Name of the Upright, shall be had in everlasting Remembrance : And this should comfort those that are godly in all their Wants, God knows their Names and their Wants.

Thirdly, The poor Man is described in the Place where he lay, namely, at the rich Man's Gate. Had he been rich, he should have been received into his Palace, and richly entertained at his Table ; but being poor and miserable, he is only laid at his Gate. Wicked Men will let those lie at their Gates, whom God will receive into his Parlour ; they are ashamed that such poor Men as *Lazarus* should once come within their Gates : Rich Men shut their Gates against the Poor, and God will shut the Gates of Heaven one Day against them.

And then, Fourthly, the poor Man is here set forth by his Misery ; he is not only poor, but also full of Sores ; so full of Sores, that he is not able to go, or stand ; he is laid at the rich Man's Gate, and there he lies, but neither his Want, nor his Sores, are regarded by *Dives* ; his warm Cloathing and sumptuous Fare, made him senseless of the Poverty and Sores of *Lazarus* ; the full Bellies, and the warm Cloathing of the Rich, makes them regardless of the Wants of the Poor : The Rich know not what an hungry Belly means ; they that are well clothed, do not consider the Nakedness of others. If we did rightly consider it, our Fulness should provoke us to regard and supply those which want : There is no Love of God in that Man who sees the Poor in Want, and will not relieve them, when he

hath

hath wherewithal to do it. And thus much for the Life of the poor Man.

From whence I observe, That God suffers his poor People oftentimes to be in Misery; they who shall for ever be cloathed with Glory, and Honour, and Immortality with Christ, may want Cloathing for their Backs in this World; they who shall for ever be cloathed with Robes; yea, the Robes of Christ, may have nothing but Rags to put on in this World; they who shall be fill'd with the Glory of Christ in Heaven, may want Bread to eat here below; they who shall know no Want hereafter, may want Bread to eat here: This was the Condition of our Saviour himself, he had not so much as a Hole to lay his Head in, nor a Cradle to lie in when he was born; he who was the Bread of Life, wanted Bread to eat in this Life: he was a Man of Sorrows, acquainted with Grief, and contemned, and scorned by the World; he who was Lord both of Heaven and Earth, had not so much as a Hole to put his Head in when he was upon Earth. *Lazarus*, who is now in *Abraham's* Bosom, was laid at the rich Man's Gate; and he who was then full of Sores, now knows no Sorrow; he hath now all Tears wiped away from his Eyes, who might have cried his Eyes out for Bread at the rich Man's Gate; they that shall know no Want in the World to come, may know nothing but Want in this World.

In the next place, as an Addition to the Lives of them both, we have the poor Man's Humility, and the rich Man's Cruelty: And this is set forth by the Smallness of that which *Lazarus* desired, only a few Crumbs; he did not come to *Dives* to beg Lands or Lordships, nor any of his rich and costly Dishes; had he desir'd any of these, he might have de-

denied him as too bold : We have a common Proverb, *Beggars must not be Chusers* ; and it is not more common than true, They that are truly poor, will be thankful for the least Crumb, for the smallest Gift : *Lazarus* desired only to be fed with the Crumbs that fell from his Table, not his Dainties. And then, Secondly, The rich Man's Cruelty is here condemned by the Compassion of his Dogs : *Dives* regarded neither his Hunger nor Sores, but the Dogs pitied his Wounds, they came and licked his Sores ; they did what they could to ease him of his Pain ; those cruel Creatures, whose Natures are so fierce, forgot their wonted Cruelty, and as much as in them lies, labour to heal or ease the poor Man's Pain. It's not improbable, that the Dogs were purposely let loose to affrighten *Lazarus* from his Gate, or else to devour him ; for rich Gluttons usually keep such purposely to scare the Poor from their Gates ; but God can restrain the Rage of the fiercest Creatures to preserve his People : He preserv'd *Daniel* in the Lions Den.

In the next place, we come to give you the Deaths both of the Beggar and the rich Man : *And it came to pass that the beggar died.* God hath now given him a Writ of Ease for all his Sores ; no more Sorrow nor Pain now, no more Hunger, nor Cold, nor Nakedness, God hath released the poor Man out of all his Miseries.

From whence we may observe, That Death to the Godly is a blessed Priviledge ; It puts an end to all their Woes ; tho' Heaviness may endure for a Night, yet Joy comes in the Morning ; tho' Poverty, Losses, Disgraces, and all kind of outward Afflictions may attend God's People in this Life, yet when Death comes, there is an end of all these. In a Word, Death is the best Friend a Child of God hath,

hath, next to Jesus Christ; it doth not only deliver them from their Sorrows, but it translates them to their Joys; it is the Messenger of God, their heavenly Father, who comes only to call them home to their Father's House, to inherit those everlasting Joys which God hath prepared for them to all Eternity. *Lazarus* was not only released from his Sorrows by Death, but he is carried by the Angels into *Abraham's Bosom*; Death takes him from the Woes of this World, and the Angels they transport him to everlasting Glory in the World to come. God hath released *Lazarus* from all his Miseries. But what becomes of the Glutton? *The rich man also died and was buried.* From whence we may observe, That neither Riches nor Honours can prevent Death; he knocks as well at the Court as at the Cottage; he regards Scarlet Gowns and Purple Robes no more than he doth the poorest Beggar's Rags; Death deprives Men of all their Honours and Riches; the rich Fool in the Gospel he sings a *Requiem* to his Soul, and this very Night Death comes, and then whose are all these? 'Tis neither Purple Robes nor Sumptuous Apparel that can prevent Death: God cuts off wicked Men in the midst of their Mirth and Jollitry: In the Grave there is no Difference between the Poor and the Rich; the Worms may be find better Fare upon the fat Carcasses of Rich Gluttons, than of the Poor. Well, the rich Man he died also; what becomes of him afterwards? His Body, that is honourably bury'd by his Friends? Ay, but what becomes of his Soul? That you read is hurry'd into Hell; he is bury'd, *and in hell he lift up his eyes.* From whence we may observe, That the Lord Jesus Christ doth hereby signify, that Men are naturally unwilling to see or take notice of their sad State, I say by Nature; but tho' now they are wil-

willingly Ignorant, yet in Hell they lift up their Eyes; that is, in Hell they shall see and understand their miserable Condition; and therefore to these Words, *In hell he lift up his eyes*, he added, *being in torment*. As if he had said, Tho' once they shut their Eyes, tho' once they were willingly Ignorant; yet when they depart into Hell they shall be so miserably handled and tormented, that they shall be forced to lift up their Eyes. For while Men live in this World, and are in a natural State, they will have a good Conceit of themselves, and of their Condition; they will conclude, that they are Christians, and their State to be as good as the best; they will conclude they have Faith, Hope, and an Interest in the Lord Jesus Christ: but then when they drop into Hell, and lift up their Eyes there, and behold, first, their Soul to be in extream Torments; their Dwelling to be the bottomless Pit; their Company thousands of damned Souls; also the innumerable Company of Devils, and the hot scalding Vengeance of God, not only to drop, but to fall very violently upon them; then they will begin to be awaken'd, who all their Life-time were in a dead Sleep: I say, when this comes to pass, as it will, then in Hell they shall lift up their Eyes; in the midst of Torments they shall lift up their Eyes. Again, You may observe from these Words, *And in hell he lift up his eyes, being in torment*; that the Time of the Ungodly smarting for their Sins, will be in the Torments of Hell. Now here I am put to a stand, when I consider the Torments of Hell, into which the Damned do fall. O unspeakable Torments! O endless Torments! Now that thy Soul might be made to flee from these intolerable Torments, into which the Damned do go, I shall shew you plainly and briefly what are the Torments of Hell:

First,

First, By the Names of it. Secondly, By the sad State thou wilt be in, if thou comest there : First, The Names, it is call'd, *A never-dying worm*, Mark 9. *An oven. fire-hot*, Mal. 4. 1. *A furnace, a fiery furnace*, Matth. 13. *The bottomless pit ; the unquenchable fire ; fire and brimstone ; hell-fire ; the lake of fire ; devouring fire ; everlasting fire ; eternal fire ; a stream of fire*, Rev. 21.

1. One Part of thy Torments will be this, Thou shalt have a full Sight of thy ill-spent Life, from first to last ; tho' here thou canst sin to Day, and forget it to Morrow ; yet there thou shalt be made to remember how thou didst sin against God at such a Time, and in such a Place, for such a Thing, and with such an One ; which will be an Hell to thee.

2. Thou shalt have the Guilt of them all lie heavy on thy Soul, not only the Guilt of one or two, but the Guilt of them all together, and there they shall lie in thy Soul, as if thy Belly were full of Pitch, and set on a light Fire. Now here Men can sometimes think on their Sins with Delight, but there with unspeakable Torment ; for that I understand to be the Fire which Christ speaketh of, which shall never be quenched. Mark, While Men live here, O how doth the Guilt of one Sin crush the Soul, it makes a Man in such a plight, that he is weary of his Life, so that he can neither rest at home nor abroad, up nor in bed. Nay, I do know, that they have been so tormented with the Guilt of one sinful Thought, that they have even been at their Wits end. But when thou comest into Hell, and hast not only one or two, but the Guilt of all thy Sins that ever thou didst commit, since thou camest into the World, clapt on thy Conscience at one time, as one should clasp a red-hot Iron to thy

thy Breast, and there to continue to all Eternity,
this is miserable.

3. Then shalt thou have brought to thy Remembrance the slighting of the Gospel of Christ; now thou shalt consider how willing Christ was to come into the World to save Sinners, and for what a Trifle thou didst reject him. This is plainly held forth in *Isai.* 29. where, speaking of the Lord Jesus Christ, the Foundation of Salvation, Ver. 16. he saith of them that reject the Gospel, that when the overflowing Scourge doth pass through the Earth, (which I understand to be at the End of the World) then saith he, *It shall take you morning by morning, by day and by night shall it pass over you;* that is, continually, without Intermission. Now these are the Words I aim at, where he saith, *and shall be a vexation only to hear the report.* A Vexation, that is, a Torment, or a great part of Hell only to hear the Report, that is, to understand the good Tidings, that came into the World by Christ's Death to poor Sinners; and you will find this verily to be the Mind [of the Spirit, if you compare it with *Isai.* 52. 1. where he speaks of Mens turning their Backs upon the Tenders of God's Grace in the Gospel, he saith, *Who hath believed our report?* or, the Gospel declared by us? Now this shall be a Torment to the Ungodly, when they shall understand the Goodness of God was so great, that he even sent his Son out of his Bosom to die for Sinners, and yet that they should be so foolish, as to put him off from one time to another; that they should be so simple as to lose Heaven, and Christ, and eternal Life in Glory, for the Sociery of a Company of Drunkards: that they should lose their Souls for a little Sport, or this World, or a Strumper, for that which is lighter than Vanity, and

and nothing : I say, this will be a very great Torment unto thee.

4. Another Part of thy Torment will be this, Thou shalt see thy Friends, thy Acquaintance, thy Neighbours ; nay, it may be thy Father, thy Mother, thy Wife, thy Husband, thy Children, thy Brother, thy Sister, with others in the Kingdom of Heaven, and thy self thrust out. And this is that that Christ told the Jews should befall them, *Luke 13. 28. There shall be weeping, &c. when you shall see Abraham (your Father) and Isaac, and Jacob, (together with your Brethren) the prophets in the kingdom of heaven, and your selves thrust out.* Nay, saith he, there shall come from the East, and from the West, that is, those that thou didst never see in thy Life before, and shall sit down with thy Friends, and thy Neighbours, thy Wife, and thy Children in the Kingdom of Heaven, and thou, for thy Sins and Disobedience, shall be shut, nay, thrust out. O wonderful Torment !

5. Thou shalt have none but a Company of damned Souls, with an innumerable Company of hideous tormenting Devils to keep company with thee. While thou art in this World, the very Thoughts of the Devil's Appearing to thee, makes thy Flesh to tremble, and thine Hair ready to stand upright on thy Head : But, O what wilt thou do ! when not only the Supposition of the Devil's Appearing, but the real Society of all the Devils in Hell shall be with thee, howling and roaring, schreeching and yelling in such a hideous manner, that thou wilt be even at thy Wits end, and be ready to run stark mad for Anguish and Torment.

6. That thou mightest be tormented to purpose, the Mighty God of Heaven will lay as great Wrath and Vengeance upon thee, as ever he can by the
Might

Might of his glorious Power. As I said before, Thou shalt have his Wrath not by Drops, but by whole Showers shall it come thunder thunder upon thy Body and Soul, so fast, and so thick, that thou shalt be tormented out of measure. And so saith the Scripture, 2 *Thess.* 1. 9. speaking of the Wicked, *We shall be punish'd with everlasting destruction from the presence of the Lord, and from the glory of his power.* This thou shalt have, as I said before, without any Intermission, thou shalt not have any Ease so long as while a Man may turn himself round: thou shalt have it continually, Day and Night; for their Worm never dies, but always gnaws, and their Fire is never quenched, *Mark* 9.

7. In this Condition thou must be for ever, and that is as sad as all the rest. For if a Man were to have all his Sins laid to his Charge, and Communion with the Devils, and as much Wrath as the great God of Heaven can inflict upon him; I say, if it were but for a time, even ten thousand Years, if then it might have an end, there would be Ground of Comfort, and Hopes of Deliverance; but here is thy Misery, this is thy State for ever, and thy Misery shall have no end: When thou lookest about thee, and seest what an innumerable Company of Devils thou art amongst, how will it cut thee to the Heart to think, this is my Portion for ever! When thou hast been in Hell so many thousand Years as there are Stars in the Firmament, or Drops in the Sea, or Sands on the Sea-shore, yet thou art to lie there for ever. O this one Word, *Ever*; how will it torment thy Soul! O Friends, I have only given a very short Touch of the Torments of Hell. O! I am set, I am set, and am not able to utter what my Mind conceives of the Torments of Hell! Yet this let me say to thee, Accept of God's Mercy,

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thro' our Lord Jesus Christ, lest thou feel that with thy Conscience, which I cannot express with my Tongue, and say, with *Dives*, I am sorely tormented in this Flame: *And seeth Abraham afar off, and Lazarus in his bosom.* When the Damned are in this pitiful State, surrounded with Fears, with Terrours, with Torment and Vengeance; one thing they shall have, which is this, they shall see the happy and blessed State of God's Children; he *seeth Abraham afar off, with Lazarus in his bosom*: which, as I said before, is the happy State of the Saints when this Life is ended. This now shall be so far from being an Ease unto them, that it shall most wonderfully aggravate or heighten their Torment; as I have said already. There shall be Weeping, or Cause of Lamentation, when they shall see *Abraham, and Isaac, and Jacob*, in the Kingdom of Heaven, and themselves thrust out.

2. Observe, Those that die in their Sins, are far from going to Heaven. He sees *Abraham* afar off, and *Lazarus* in his Bosom. And indeed it is just with God to deal with them that die in their Sins according to what they have done; and to make them, who are far from Righteousness now, to stand far from Heaven to all Eternity: *Hearken to this, ye stout hearted, that are far from righteousness*, and you that are resolved to go on in your Sins; when you die, you will be far from Heaven; you will see *Lazarus*, but it will be afar off. Again, *He seeth Abraham afar off, and Lazarus in his bosom.* These are some of the Things that the Damned do behold, as soon as they come into Torment. Mark, *And he seeth Lazarus in Abraham's bosom*: *Lazarus*, Who was he? Why, even he that was so slighted, so disregarded, so undervalued by this ungodly One, while he was in the World: He seeth *Lazarus* in his Bosom.

1. From whence observe, That those who live and die the Enemies of the Saints of God, let them be never so Great, or Stout, let them bear never so much Sway while they are in the World, let them Brag and Boast never so much while they are here, they shall, in spight of their Teeth, see the Saints, yea, the poor Saints, even the *Lazaruses*, or the ragged Ones that belong to Jesus, to be in a better Condition than themselves. O who do you think was in the best Condition? or who do you think saw themselves in the best Condition, he that was in Hell, or he that was in Heaven? He that was in Darkness, or he that was in Light? He that was in everlasting Joy, or he that was in everlasting Torments? The one with God, Christ, Saints, and Angels; the other in tormenting Flames, under the Curse of God's eternal Hatred, with the Devil and his Angels, together with an innumerable Company of howling, roaring, cursing, ever-burning Reprobates. Certainly this Observation will be easily prov'd to be true here in this World, by him that looks upon it with an understanding Heart; and will clear it self to be true in the World to come, by such as shall either go to Heaven or Hell.

2. The second Observation, from these Words, *And seeth Abraham afar off, and Lazarus in his bosom*, is this, They that are the Persecutors of the Saints of the Lord now in this World, shall see the Lord's persecuted Ones, to be they that are so highly esteemed by the Lord, as to be in *Abraham's Bosom*, (in everlasting Glory) though they, who are the Enemies of the Children of God, did so lightly esteem them, that they scorn'd to let them gather up the Dogs Meat that falls under their Table; this is also verified and held forth plainly in this Parable. And therefore be not grieved, O

you that are the tempted, persecuted, afflicted, sighing, praying Saints of the Lord, tho' your Adversaries look upon you now with a disdainful, surly, rugged, proud, and haughty Countenance, yet the time shall come, when they shall see you in *Abraham's Bosom*: And then shall they torment themselves to think, that *Lazarus*, whom they once slighted, must be one of them that must sit with Christ to judge, and pass a Sentence of Condemnation on their Souls for ever, and ever, and ever, 1 Cor. 6. 2, 3. And also, that when the Judgment is over, and others are taken into the everlasting Kingdom of Glory, then they must depart back again into the Dungeon of Darkness, from whence they came out, (to appear before that terrible Tribunal) where they shall be tormented so long as Eternity lasts, without the least Intermission of Ease. How sayest thou, now, O thou wanton, proud, swearing, lying, ungodly Wretch, is this to be slighted, and made a Mock at? And again, Tell me now, if it be not better to leave Sin, and to close in with Christ Jesus, notwithstanding the Reproach thou shalt meet with for so doing; than to live a little while in this World in Pleasures, and feeding thy Lusts, in neglecting the Welfare of thy Soul, and refusing to be justified by Jesus, and in a Moment to drop down into Hell? O consider, I say, consider betimes, and put not off the Tenders of the Grace of our Lord Jesus Christ, lest you lift up your Eyes in Hell, and cry for Anguish of Spirit, as *Dives* did.

For you see here God sends *Dives's* rotten Carcase to his Friends, but the Devil he takes Possession of his Soul. But now on the contrary, there is no Mourning for *Lazarus*, no Care is taken for his Funeral; his Carcase, it may be, is tumbled
into

into some Hole or other ; but *Lazarus's* Soul that's in Glory. Many Mens Carcases may be honourably buried, whose Souls shall be everlastingly damned.

From the Words thus briefly opened, let me give you two or three Observations :

1. I observe, That there is both a Heaven and a Hell ; a Place of Joy, and Place of Torment in the World to come.

2. That the Souls of the Godly, as soon as they are separated from their Bodies, are received into Glory.

3. That the Souls of wicked Men when they die, are immediately sent to Hell ; when wicked Men die, the Devil presently claims their Souls ; the Breath is no sooner gone, but the Soul is in Hell.

These three Points of Doctrine, I shall first prove unto you from Scripture evidence, and shew you that it is so : And then, in the second place, I shall endeavour to improve them, by Way of Use and Application, for the spiritual Improvement of your precious and immortal Souls.

The first Point to be proved is this, That there is both a Heaven and a Hell ; in handling of which, I shall first shew you, that it is so, that there is both a Heaven and a Hell. And secondly, What this Heaven and Hell is. That there is both a Heaven and a Hell, is a Truth believed in all Ages, denied by none but Atheists and such as deny God ; and they that dare deny this Truth, will dare also to deny God himself. The Truth of this Point is so clear, that it needs no Proof, it being as clear as the Sun at Noon-day, so that he that runs may read it ; the Text it self doth clearly prove this Truth, *Dives, being in Hell, sees Lazarus in*

Abraham's bosom. Dives never minded Hell, so as to prevent it, but he now finds a Hell, so as never to escape it.

That there is a Hell, see *Psal. 9. 17.* *The wicked shall be turned into hell, and all the nations that forget God.* It is better (saith our Saviour, *Matth. 5. 30.*) to lose one eye, rather than our whole body should enter into hell. That of our Saviour, *Matth. 10. 28.* is a clear Proof of this Point: *Fear not him which can kill the body, but is not able to kill the soul: but rather fear him that is able to destroy both soul and body in hell;* which clearly proves that there is a Hell, wherein both Soul and Body shall be destroyed.

Secondly, That there is a Heaven, a Place of Glory for the Saints in the World to come, see these following Scriptures, *Psal. 58. 11.* *Verily there is a reward for the righteous.* And this was that which put Moses upon choosing Christ, *Heb. 11. 26.* *He had respect to the recompence of reward.* *Psal. 37. 24.* *Thou shalt guide me with thy counsel, (saith David) and afterwards receive me to glory.* This made the believing Hebrews, *Heb. 10. 34.* rejoyce to have their Goods spoiled and taken away; the Apostle saith, *They knew in themselves that they had in heaven a better and more induring substance.* *We know,* saith the Apostle, *2 Cor. 5. 1.* *that if this earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* *Rejoyce* (saith our Saviour) *and leap for joy, for your reward is great in heaven,* *Luke 6. 24.* *Sell all* (saith our Saviour) *and give to the poor, and thou shalt have treasure in heaven,* *Luke 18. 22.* *This day* (saith our Saviour to the penitent Thief) *thou shalt be with me in paradise,* *Luke 23. 43.* and Chap. 24. 51. our Saviour, after his Resurrection, is there said to be carried up into Heaven. So our Saviour

our being risen, and appearing to his Disciples; is said, Mark 16. 19. *After he had spoken to them, he was received up into heaven, and sat at the right hand of God.* Consider these Scriptures, and surely thou wilt believe, that there is both a Heaven and a Hell.

Now what this Heaven is, I shall endeavour to shew unto you; but had I the Tongue of Men and Angels, it were not possible for me fully to declare unto you the Glory thereof; for as the Apostle saith excellently, *Eye hath not seen, nor ear heard, neither hath it entred into the heart of man to conceive the things which God hath prepared for them that fear him.*

1 Cor. 2. 9. *If all the Stars in the Firmament of Heaven were Suns, (saith a godly Man now in Glory) they would be but a dark Shadow to the Glory of Heaven; and therefore it's reserved for Eternity to be known.* But to give you a little Glimpse of this Glory, and I shall but shew you the Outside of your Father's House, the Inside, or rather the Perfection of all, you shall know when you come to the Enjoyment of it.

And this I shall briefly shew, 1. Negatively. 2. Comparitively. And, 3. Positively.

And for the Negative Part of this Glory, There shall be no Evil, the Saints in Heaven shall be freed from all Evil, from Sin, and that's the greatest Evil; yea, the Evil of Evils: the People of God in Heaven shall be freed from all Hardness of Heart, Blindness of Mind, Dulness of Spirit; there they shall serve God freely and fully: And as they shall be freed from the Evil of Sin, so they shall be delivered from all Possibility of Sinning, which is even the Happiness of God himself.

In Heaven there shall be no Sorrow, Sorrow shall there flee a way; and altho' thro' many tribulations

we must enter into heaven, yet in Heaven there shall be no Tribulation nor Sorrow; there all Tears shall be wiped from our Eyes; and there shall be no more Death, nor Sorrow, nor Pain; no Persecutions or Oppressions; there the Saints shall be beyond the Reach of the Devil and all his Instruments: in this World the Saints meet with Troubles, Griefs, Persecutions, and Distresses, but in the World to come, in Heaven, they shall be done away.

2. For the Comparative Part of this Glory: 1. It is infinitely more than we have here, here we know but in part, but in Heaven we shall know as we are known: *We shall be like to God, and we shall see him as he is, 1 John 3.* 2. It's beyond the Happiness of Adam in Paradise; in Paradise Adam's Body was but Mortal, but in Heaven the Bodies of Saints are all Immortal; for Christ will change our vile bodies, and make them like unto his glorious body, Phil. 3. 21. The Glory of the Saints in Heaven shall be beyond the Glory of all the most glorious Angels, for they are more nearly united to Christ, they are the Friends, the Brethren of Christ, Co-heirs with Christ, they shall be made one with Christ, John 17. 23. Christ took not on him the nature of angels; Unto which of the angels said he at any time, Thou art my son? Heb. 1. 5.

3. For the Positive Part of the Glory of Heaven, and this you may see in these Particulars; 1. In Heaven there shall be Perfection of their Nature; our Bodies then shall be made like the glorious Body of Christ; every Soul shall then have one incorruptible Body; there shall be no more Death, there shall be a Perfection of Soul and Body. 2. They shall possess and enjoy the Kingdom of Heaven, even the Heaven of Heavens; they shall be lifted up above the spangled Firmament, which is but the lower

o wer Pavement of our Father's House; and this should comfort God's People, as (with poor *Lazarus*) have no Possessions here, they shall possess Heaven, and enjoy all the Glory thereof, which is better than the Enjoyment of all the World, for the Glory of Heaven is eternal. 3. They shall enjoy God himself, which shall be the Glory of all; for as one saith sweetly, *Heaven would be no Heaven, were it not for the Presence of God; In thy presence is fullness of joy, and at thy right hand are pleasures for evermore*: And this must needs fill our Souls with Glory, for the Presence of God fills Heaven with Glory. O what a glorious Being shall the Saints have in Glory! for they shall have Union and Communion with God and Christ, Saints and Angels to all Eternity. Thus much briefly of the Glory of Heaven.

The next Thing I have to do, is briefly to inform you what Hell is: And, in the first place, it's a Place of Darknes, even utter Darknes, a Place of Pain and Sorrow, of endless and easeless Woe, as you may clearly see by the Words of the Text, *I am tormented in this flame*, saith *Dives*. There's no coming from thence, out of Hell there's no Redemption; it's called in Scripture, *A lake which burneth with fire and brimstone*, Rev. 20. 14, 15. So that dreadful Place, in Rev. 21. 8. *The fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, and all lyars, shall have their part in the lake that burneth with fire and brimstone*; a Place of everlasting Darknes, where the Devils are bound in Chains, Jude 6. a Place of everlasting Woe. See the dreadful Sentance against the Wicked at the great Day, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*, Mar. 25. 4. The Torments of Hell, as they are Easeless,

less, so they are Endless; when the Damned in Hell have undergone the Wrath of God ten thousand times ten thousand Millions of Years, they shall be as far from having an End as they were at the first: It was an excellent Comparison that I have heard from a godly and learned Divine, speaking of the everlasting Torment of Hell: If (saith he) a Barn, or some other great Place should be filled top full of the purest Wheat, and a Bird should come once every thousand Years and fetch away a Corn, there might at last be an end of all, the Barn might at last be emptied; but as for the Torments of Hell, they have no end; ten thousand times ten thousand Millions of Years do not at all shorten the Misery and Torments of the Damned.

Consider this, all you that are Ungodly, left, living and dying in your Sins, ye also come to this Place of Torment.

The End of the Fifth Sermon.

The

The Father's Last Blessing.

Job xxx. 23. *I know that thou wilt bring me to Death,
and to the House appointed for all Living.*

AS sure as we are born, so surely we must die; for all the various Lines of Life end in one common Centre, Death. It is the Grave that Job is speaking of in my Text, whither he is so sure to be brought; for 'tis only the House of Death which is appointed for all Living. So that methinks the Life of a Christian is, or rather should be, a continued daily Meditation, or Preparation for the Day of his Death: The first Man living was call'd *Adam*, Gen. 2. which in the Original signifies a Clod of red Earth; and he was arrayed and cloathed by God with the Skins of dead Beasts, and adjudged to the Earth to dig and delve in it. God would have his very Name, his Apparel, his Employments, to be continual Remembrances of his Original, and Premonitors of his Mortality: *O that men were wise, that they understood this, that they would remember their latter end!* For whatsoever a Man's Wisdom, Birth, Beauty, Strength, or State be, his Foundation is in the Dust: *Dust thou art, and unto Dust thou shalt return*, Gen. 3. 19. There seems to be a vast Difference between the Cedar and the Shrub, a Vine and a Bramble, so long as they grow together; but cut them down and burn them, and their Ashes will be one and the same. In this mortal Life some Men sit upon the Throne, or others are grinding at the Mill; some go cloathed, an
Bth,

Purple, and fare deliciously every Day, as *Dives* did, and others, like *Lazarus*, lie at rich Mens Gates, and have not so much as the Crumbs from their Table: but in the Grave there is no Difference, there the Poor and Rich are all one: the Worms feed, as well on rich *Dives*, as on poor *Lazarus*: Kings and Emperours must submit to Death, and lay down their Crowns and Scepters at the Grave.

The Daughters of *Jerusalem*, as the Prophet *Isaiab* saith, *Isai. 3. 16. Which walk with stretched forth necks, and manton enticing eyes, mincing as they go, and making a tinkling with their feet, must at last drop into the Grave. And they that glory in the Nobleness of their Birth and Blood, must make their Beds in the Dust, and acknowledge Corruption for their Father, and the Worms for their Mother. Why then should Dust and Ashes be proud? For we brought nothing with us into this world, and it is most certain we shall carry nothing with us out of the world, as the Apostle saith, 1 Tim. 6. 7. And holy Job saith, Job 1. 21. Naked came we out of our mothers womb, and naked shall we return, &c. And the Apostle saith, Heb. 9. 2, 7. It is appointed for all once to die. There is nothing more certain than Death, and yet nothing more uncertain; most certain it is we must all die, but when, where, or how we must die, that is altogether uncertain.*

We read in the Scripture, that all the Fathers died, *Gen. 5. Adam*, the first Man, died; and *Methuselah*, the oldest Man, died; also *Abraham*, the the Friend of God, and Father to all the Faithful, he died; as you may read, *Gen. 25. 8. And Abraham gave up the ghost, and died in a good old age, an old man full of years. David*, a Man after God's own Heart, who triumph'd over all the Hosts the Philistines, and slew *Goliath*, *1 Sam. 17. 49.*

yet

yet was overcome by Death, as you may read, 1 Kings 2. 10. And Solomon, the wisest Man, was constrained to submit unto Death, as you may see, 1 Kings 11: 43. And Moses, the Servant of the Lord, he died, Deut. 34. 5. *And what man is he that liveth and shall not see death? For as wise men die, (saith the Psalmist) so likewise the fool and the brutish person.* We all, like the two Disciples, run fast, who shall come to the Sepulchre. We are no sooner born, but we begin to die: *Man that is born of a woman is of few days, he cometh forth like a flower, and is cut down, Job 14. 1, 2. In the morning they grow up and flourish, in the evening they are cut down and withered, Psal. 90. 9. And holy Job saith, There is an appointed time for man upon earth, and God hath set bounds beyond which he cannot pass, Job 7. 1.* At the end of this appointed Time he must die; but the Time when is very uncertain, and also the Manner how: for *one dieth in full strength, and another in the bitterness of his soul.* God will have us ignorant of the Day of our Death, that we may be ready every Day. We are but Tenants at Will, and know not how soon our great Lord and Landlord may Eject us. Death surprized *Abel* in the Field, Gen. 4. 8. *Ely* sitting at the Door, 1 Sam. 4. 18. and *Job's* Children at feasting, Job 1. 18. *Herod* sitting on his Throne, Acts 12. 33. And as Death it self is uncertain, so is the Manner also uncertain; there is a natural Death, and violent Death: A natural Death is, when a Man, as a Lamp goeth out, because there is no more Oyl left to feed it; and a violent Death is, when the Soul is as it were thrust out of the Body by some untimely Accident. There is a timely Death, when a Man comes to his Growth, in a full Age, as a Shock of Corn, cometh in his Season, which every godly Man doth,

doth, tho' he dye never so soon, or never so young : And there is also an untimely Death, (that is) when a Man is cropt or cut off, as an Ear of Corn before it be Harvest. And there is a lingering Death, when the Soul is besieged with Sickness, and so starved out of its Habitation. There is a sudden Death, which strikes without giving Warning, from which, good Lord, deliver us. And there is also a quiet Death, a departing in Peace, when the Soul doth, as it were, steal out of the Body.

Josiah he dies by the Wound of an Arrow, *2 Chron.* 35. 23. *Abimelech* by the fall of a Stone, *Judges* 9. 53. Wicked, proud *Jezebel*, is eaten up of Dogs, *2 Kings* 9. 36. There are thousands of Casualties and Diseases, and no Man living knoweth what shall be his End : *For unto God the Lord belong the issues of death*, *Psal.* 68. 26. There is but one Way into the World, but there are a thousand Ways out of the World ; but whatever Way we go, every good Man may say of Death as *David* of *Abimelech*, *He is a good man, and bringeth good tidings.*

For, 1st, the Death of the Body frees us from the Body of Death, the Remainders of Corruption. 2dly, The Death of the Body frees us from the Misery and Incumbrances of this Life. So many are the Miseries and Afflictions of this Life, that were it not for the Hope of Heaven, it would be worse than Hell it self ; Crosses and Afflictions come as fast upon us as *Job's* Messengers. The Life of Man is like a Winter's Day, short and very cloudy : *Few and evil are the days of this life*, *Gen.* 45. 9. *Man that is born of a woman, is of few days and full of troubles*, *Job* 14. 1, 2. Lastly, Death translates us from a Prison to a Palace, from a Scaffold to a Paradise, from a Vale of Miseries to a Kingdom of Glory, where God shall wipe away all Tears from our Eyes,

Eyes, *Rev. 21. 4.* where there shall be no more Death, nor Sorrow, nor Crying, neither shall there be any more Pain; where we shall be perfectly free from all Sin; therefore may we say with *Solomon, Better is the dead than the living.* And with *St. Paul, To me to live is Christ, and to die is gain,* *Phil. 1. 21.*

Every Man, with *Balaam*, desires to die the Death of the Righteous, *Numb. 23. 10.* and in this they desire well: For to die well, is a Point of the highest Concernment in the World, because either eternal Life, or eternal Death depends upon it; for as the Tree falls so shall it lye: But to die well, is not attainable, unless we have first learnt the Art of living well: A fair Day may have a foul Evening; but a good Life cannot have a bad Death; for as *David* saith, *Psal. 37. 37. Mark the perfect man, and behold the upright, for the end of that man is peace:* Therefore it is good always to be in a readiness for Death; and whensoever the Will of the Lord is, willingly and chearfully submit unto it: for it is written, *Rev. 14. 13. Blessed are the dead which die in the Lord, they rest from their labours, and their works follow them.* And if we be dead in Christ, we shall also rise with Christ, *Rom. 6. 8. For when Christ, who is our life, shall appear, then shall we also appear with him in glory,* *Col. 3. 4.*

And now, my Son, as I have Leisure and Opportunity enough, so have I Cause more than enough to meditate and prepare for Death. I bless God, neither my Prosperity nor my Adversity hath made me a Stranger to the Thoughts of Mortality, for meditating on, and preparing for Death, is never unseasonable, altho' the Time and Manner of Death is very uncertain: I bless God I am not so Old, as to be weary of Life, nor so Bad, as afraid

to Die, or ashamed to Live; my Afflictions make me even sometimes desire to die; but when I consider, that it is the Glory of a Christian, to die daily; I desire to conquer Death by Faith, and Hopes of a better Life. Blessed be God, I can look upon the Sting of Death as unpoisonous, altho' it may be sharp, because I know that my Redeemer Jesus Christ hath taken it away by his Death. I can say, and that truly, I never found so much of the Life of Religion, the Feast of a good Conscience, as I have done since I came to converse so nearly with the Thoughts of Death. I do wholly desire to depend upon God, and submit to his Will, both in Life and Death. I shall not think my Life too long or too tedious, if God, by prolonging it, shall be pleased to give me fresh Opportunity to do Good thereby; neither shall I think my Death too soon, whensoever the Will of the Lord is to call for me. It is my Honour, and exceeding great Comfort, that I can go as willingly to my Grave, as to a Bed of Down or Roses; the Will of God hath concluded my Will; I shall have Pleasure in Dying, for Death cannot deprive me of more than I am willing to lose, when God sees it fit, whose Mercy I am confident will abundantly Reward my Loss with the Joys of Heaven.

My Son, the God of Heaven and Earth be thy Portion: These are my last Words, for now the Time is come, that I must leave this World, and go to a better: hitherto, as a Father, have I protected and directed you, but now my Time being come, my Days being but of a Span long, I must go hence, and shall be no more seen: *Psal. 39. 13. See ye therefore that you serve the Lord with all singleness and uprightness of heart, in godly sincerity, and he will be a father unto thee in my stead.* Keep a good
Con-

Conscience all the Days of thy Life; do good to others, as thou wouldst have others do to thee: For *that is the law and the prophets*, saith our blessed Saviour, *Matth. 7. 12.* And then when the Time shall come (which altho' you be young now, you know not how near it may lodge at this present, for many are living now, that must die to Morrow, who would Weep if they knew they had so short a Time to live) that when you shall lie upon your Death-bed, Death may not affrighten you, but may appear unto you, as blessed be God it doth now unto me, not in his ugly Shapes and Deformities, but as a stingless Friend; thus shall you have Comfort within you, that shall rejoyce you when all outward Comforts shall fail, and every Pain you feel shall be but as a Pleasure unto you; because it shall prevent the Pains of Hell: then the Grave shall not appear loathsome unto you, but sweet, because it was the Lord's Bed. I bless God, I find the Truth of this upon my Soul; and, O that the Mercies of God to me, might move you and all others to love him, and to love him to your Lives end. And I charge thee before God, before whom I am presently to appear, that thou honour God above all Things, daily and principally; let him be thy Fear, and let him be thy Dread, let him be thy Counsellor, the Joy and Delight of thy Soul: and be sure thou set God always before thy Face, so will he be a Lanthorn to thy Feet, and a Guide to thy Paths. Labour strongly to suppress Vice, and extol Vertue; strive to be in Love with Goodness; remember that thou must give an Account for each idle Hour, and every idle Word, as our Saviour saith; *Matth. 12. 36.* Let all thy actions then proceed from a good conscience, for thou shalt never thrive by such ways and means as God hath accursed; for that is a miserable gain, that

is gotten by the loss of the soul: For what shall it profit a man to gain the whole world and lose his own soul? Matth. 16. 26. Be always the same in the Sight of God, (for he seeth all Mens Actions, be they never so secret) as thou appearest to be in the Sight of Men. Take heed thou givest no Aid or Assistance to any wicked Words or Works; neither countenance wicked Men in the least with thy Company; for the Faults of those whom thou favourest will be imputed to thee. Be not a Follower of those that enrich themselves by unjust Gain; for it is better to be Poor with Honesty, than Rich by Wickedness: account that Day lost in which thou hast not done or learnt some good. Be more careful to keep thy Word than thy Mony: acquaint thy self with such as are good and vertuous: Look upon every Thing here below as very uncertain, so shalt thou not rejoyce over-much in thy Prosperity, nor be over-sad or dismaid in Adversity. And what Counsel I give thee here for the present, be sure thou treasure it up in store for the time to come.

My Son, (saith Solomon, Prov. 1, &c.) hear the Instruction of thy Father: hear, ye Children, the Instruction of a Father, and attend to know Understanding; then shalt thou understand the Fear of the Lord, and find the Knowledge of God: then shalt thou understand Righteousness, Judgment, and Equity; yea, every good Path; walk in the Ways of good Men, and the Paths of the Righteous; for the Upright shall dwell in the Land, and the Perfect shall remain in it. But the Wicked shall be cut off from the Earth, and Transgressors shall be rooted out. Let not Mercy and Truth forsake thee, bind them about thy Neck, write them upon the Tables of thy Heart, so shalt thou find Favour and good Understanding in the Sight of God and Man. Trust in the Lord with all thy Heart, and lean not to

thy own Understanding. In all thy Ways acknowledge him, and he shall direct thy Paths: Happy is the Man that finds Wisdom, that getteth Understanding, for the Merchandize of it is better than Silver, and the Gain thereof than fine Gold: She is more precious than Rubies, her Ways are Ways of Pleasantness, and all her Paths are Peace: She is a Tree of Life to them that lay hold on her, and happy is every one that retains her. My Son, keep sound Wisdom and Discretion, and let it not depart from thine Eyes; so shall it be Life to thy Soul, and Grace to thy Neck; then shalt thou walk in thy Way safely, and thy Foot shall not stumble: When thou liest down thou shalt not be afraid, for the Lord shall be thy Confidence. Withhold not Good from them to whom it is due, when it is in the Power of thy Hand to do it. Enter not into the Path of the Wicked, go not into the Way of wicked Men; avoid it, pass not by it, turn from it, and pass away: turn not to the right Hand nor to the left: Remove thy Foot from Evil, be not overhasty to get Riches, but consider it is the Blessing of the Lord that maketh Rich, and he addeth no Sorrow to it. Let not thine Heart envy Sinners, but be thou in the Fear of the Lord all the Day. Be not among Wine-bibbers, nor among riotous Eaters of Flesh, for the Drunkard and Glutton shall come to Poverty; and Drowsiness shall cloath a Man with Rags. Look not upon the Wine when it is red, when it giveth it Colour in the Cup; for at the last it stingeth like a serpent. Devise not Evil against thy Neighbour, for he that deviseth to do Evil, shall be called a mischiefous Person. Rejoyce not when thy Enemy falls, and let not thine Heart be glad when he stumbleth, lest the Lord see it, and it displease him: Give not thy Strength unto Women, nor thy Words to that which destroyeth Man. Kings. It is not for Kings to drink Wine, nor Princes not to drink; lest they drink and forget the Law. O-

pen thy Mouth for the Dumb; judge righteously, and plead the Cause of the Poor and Needy. Say not thou, What is the Cause that the former Days were better than these? For thou dost not wisely imagine concerning that, but consider the Work of the Lord; for who can make that straight, which he hath made crooked? Eccles. 7. 10, 13.

And further, my Son, I would have thee to consider seriously what I have said, and remember this as the last Words of thy Dying Father: *Fear God, and keep his Commandments, for this is the whole Duty of Man: For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Eccles. 12. 13, 14.*

Thus having briefly admonish'd thee in the Words of the wise Man, I shall spend out my last Breath in a Word or two more, and I have done: It is some Refreshment to my fainting Spirits, to consider how you have begun and spent some Years in the Experience of Troubles, and Exercise of Patience; and indeed, I had rather you should be Good and Afflicted, than Great and Jocond in the World; I hope God hath designed you to both, having so early put you on the Exercise of his Graces, Faith, Love, and Patience; which only will dispose you to these Princely Endowments and Improvements that may gain you the Love and Favour of all those that fear the Lord. With God I would have you begin, and with God I would have you end; you have begun well, the Lord bless you, go on and prosper. Piety will make you prosperous, at least it will keep you from being miserable: *Godliness is profitable unto all things, having the promise of the life that now is, and of the life to come, 1 Tim. 4. 8.* Nor is he much the Loser, that loseth all, yet saveth his own Soul: I trust you have already tasted of that bitter

Cup whereof I have so deeply drank : Above all, I would have you, as I hope you are already, well-grounded and settled in Religion, and the Ways of God, in which I charge you to persevere ; for unless you be well grounded and settled in Religion, you shall never want Temptations to destroy you : Therefore take heed of favouring any Faction whatsoever, for I have observed, that the Devil of Rebellion doth turn himself commonly into an Angel of Light, and Reformation : when some Mens Consciences accuse them with Sedition and Heresie, they, like the old Serpent, pretend new Light, and stop its Mouth with the Name and Noise of Religion ; and when Piety pleads for Peace and Patience, then they cry out, Zeal, Zeal : Be sure always to keep up well-grounded Piety, and such fundamental Truths, as mend both Hearts and Lives of most Men. And with an equal Eye and impartial Hand, distribute competent Rewards to such as by Well-doing shall deserve them, which will undoubtedly gain you both the Hearts and Favours of the Best, yea, and the most too, who, tho' they be not good themselves, will be glad to see the Works of Vertue sweetned by temporal Rewards.

And once more I do require you, and intreat you, as a Father, as a dying Father, that you never suffer your Hearts to receive the least Dissatisfaction to the Truth of Religion as now establish'd, which I have by Experience found to be the best in the World, and nearest agreeing to the Word of God. Happy Times I hope will attend you. The Lord bless you, and establish your Soul in Righteousness, that as you grow in Years, so you may grow also in Wisdom and Goodness, in Grace and Favour both with God and Man. The Lord bless you, and make his Face to shine upon you. And now behold I am ready to be

be offer'd up, and the Time of my Departure is at hand, I bless God I can say as St. Paul did, 2 Tim. 3. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith; henceforth therefore there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing.* And now I'll leave you, and go before you to a better Kingdom, an Inheritance that is incorruptible and undefiled, that fadeth not away, 1 Pet. 1. 1, 4. which the Lord hath prepared for me, and me for it, through the only and alone Merits of my only and all-sufficient Lord and Saviour Jesus Christ; to whose blessed Protection and Mercy, I commend and leave you: And so farewell till we meet, if not on Earth, yet in Heaven.

The End of the Sixth Sermon.

An

An Earnest PERSWASIVE TO A

Serious Observation of the LORD's Day.

Exod. xx. 8, 9, 10, 11.

Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

THat these Words are an Everlasting Obligation to all People to set apart the Seventh Part of their Time for the Service of God, is, I think, granted on all Hands; and I know none that will deny it but Atheists; for if we acknowledge a God, we must by a necessary Consequence allow that he is to be worshipp'd by us; and that cannot be done without a Part of our Time; and what Part of Time our God requires from us, the Words of the Text inform us; wherein we are told, that six Days we are to labour and do all our Work, but the Seventh is the Sabbath of the Lord our God. How the Seventh Day came to be chang'd is none of my Province; the Generality of Christians being agreed, that it was done by our blessed Saviour, who de-

declared he was Lord of the Sabbath-day; and that therefore this Day was chang'd by his Resurrection from the Dead, on the first Day of the Week: And that it was an Apostolick Institution has been undeniable Evinc'd: And therefore I shall not meddle with that: What lies before me at this time, is to perswade you to a serious Observation thereof; as a great Means that God has given us for making sure of our Salvation: For it must be granted, that such as would be saved, must be very diligent and earnest in the Use of the Means of Salvation: and for this Reason, that they must be very careful to make the best Use of the Lord's Day, which is a peculiar Season for their Spiritual Edification. In order to which, we are commanded by God to cease our worldly Labours and common Diversions on this sacred Day, that we may the more entirely wait upon him, and advance our Spiritual and Eternal Interests. And the very Nature of the Thing shews us, how reasonable it is, that we, who must live for ever in the other World, should set apart a considerable Part of our Time to prepare for it.

So that on this Holy Day, we may, without Breach of Manners, avoid unnecessary Company, refuse impertinent Visits, and silence improper Discourse, that we may enjoy the more full Communion of God, and prosecute the Business of our holy Calling without Distraction. And whosoever does so, will find unspeakable Advantage in it, to his great Comfort both in Life and Death.

For we are assured, in the Fourth Commandment, that God hath Blessed as well as Consecrated this Day: *Wherefore the Lord Blessed the seventh Day, and Hallowed it.* So that we oppose our own Blessings, when we neglect the Duty of this Day, or pollute it by any thing contrary thereto. It is a Day
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of special Grace, wherein the King of Heaven sits on his Mercy-seat, in a more gracious manner than on other Days; having declar'd, that he will bestow particular Blessings on them that duly observe it. And what true Lover of his own Soul, can be wanting in laying hold of so bless'd an Opportunity of obtaining Favour with Almighty God, and receiving the Riches of his Grace and Mercy in Jesus Christ? Especially considering how few of these Days of Salvation may be granted to us, and how dreadful it is to die in the Neglect or Prophanation of them?

Let none imagine, that this was a Commandment to the Jews only, and does not reach to us Christians; on the contrary, we find in the New Testament, that our Lord keeps up a Title to a Seventh Day still, which is therefore call'd the Lord's Day, *Rev.* 1. 10. And we find it strictly observ'd by the Apostles, as a Day of Assembling for the Publick Worship of God, and Ministration of the Word and Sacraments, *Acts* 20. 7. And we read, that our blessed Saviour appeared to them several times, and blessed them on this his Day, *Joh.* 20. 19, 26. And he sent his holy Spirit upon them on this Day, *Acts* 2. 4. And therefore since we Christians are much more obliged now (than the Jews were) to the Observation of this Day, by what our blessed Saviour has done and suffer'd in order to our Salvation, we cannot, without gross Absurdity and Ingratitude, think that the moral Obligation of it is ceas'd. To be of this Opinion, is to oppose the establish'd Orders of our Governours in Church and State: and we are requir'd by Publick Authority to bring those to Punishment who are found offending herein. And all Christians have as much Reason to rise up and oppose such as would level this holy Day of God with other common Days, as they would those who are

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digging down the Sea-banks: For by Mens breaking in upon the Limits of this Sacred Day, a whole Tide of Vice and Prophaneness will flow in upon us, to the Dishonour of God, the Contempt of Religion, and the pulling down of Plagues and Calamities upon us; which all Men are oblig'd to do to their utmost to prevent.

As our good God has separated this blessed Day to his peculiar Service, for his own Glory, and the Good of Men, both in this World and the next; let us not disappoint these gracious Ends by Idleness or Formality, nor by worldly Business or carnal Diversions. Let no common Thing keep us from the Publick Worship of God, either in the Fore or Afternoon; and let as much of the Day as we can be spent in the Devotions of the Closet and Family; in Catechizing of our Children and Servants; in repeating what we heard; in reading good Books; in Prayer, in singing of Psalms, and good Discourse. And if these blessed Exercises are tedious and irksome to us, 'tis enough to affright us, to think how unfit we are for Heaven, where the Love and Praises of God make a great Part of the glorious Entertainment; of which, the due Observation of a Christian Sabbath, is the happiest Resemblance we have of it here upon Earth.

But here, alas! too many among us grow uneasie at these holy Restraints; and being unaccustom'd to deny themselves any thing that their carnal Hearts desires on other Days, they know not how to restrain themselves on this; and having no inward Relish of Religion, they are soon weary of it: And therefore they ask, What Harm is there, if, when the Publick Service is over, they spend the Remainder of the Day in recreating themselves in the Fields, or in a Publick House, or in any common Diver-

tion?

Observation of the Lord's Day. 141

sion? Yea, some go farther, and will not be persuaded that there is any Harm in Gaming, Football-playing, Dancing, and the like, on the remaining part of this Day.

But, Beloved, whether you will believe it or not, God has sanctified this Day, that is, he hath separated it to his peculiar Service, from all our worldly Affairs and Business: But we must not for that reason set it apart for Ease and Sloth, nor yet for Pleasure and Diversion, much less for Sin, to recreate the Body, and to indulge the Lusts thereof, in the Vanities of this World: For we are sworn against these in the Sacred Covenant of Baptism. But this Day is principally set apart for the Worship and Honour of God, and the Spiritual Improvement of our Souls, and a Preparation for Heaven. And to lose the blessed Opportunity of this, in Publick or Private, for either worldly or sinful Ends, is a base Mispending of our Talent, a manifest Contempt of God and his Authority, and a pernicious Neglect of our Salvation: And such Persons as will not be convinc'd of this now, will be taught it in a very terrible manner hereafter. God's Judgments upon Earth against the Prophaners of his Day, have been too numerous and too notorious to be denied, which are but as Drops of that Storm of fiery Indignation which shall at last consume his Adversaries. And surely they cannot be counted otherwise than the Enemies of God, and of their own Souls too, who reject the Blessings of the Lord's Day, by using it to a quite contrary End and Design. To prevent which, our Church has required a solemn Humiliation before God for the Prophanation of the Day of the Lord, as well as for Murther, Adultery, or any other immoral Act; as we find in our Liturgy, where after the Rehearsal of the fourth Com-

mandment, we are required to implore Forgiveness of God for all that we have done contrary to this holy Law of his ; and to pray, that he would give us his Grace, that we may never commit any such grievous Sins any more , in those Words , *Lord, have Mercy upon us , and incline our Hearts to keep this Law.*

And forasmuch as our Supream Law-giver has in this Law of his required, that such as have Strangers within their Gates ; that is, Guests or Lodgers, do look to it, that those under their Roof do not prophane his Sacred Day : How are such as keep Publick Houses and Taverns particularly concern'd to keep them clear of Company on this Day ; since it appears, that we must answer to God for any Prophanation of the Lord's Day , discernable and preventable by us, that was committed by those under our Authority in our Houses, wherein, as Governours, we ought to bear Rule to the Glory of God ?

And therefore, however many Masters of Publick Houses flatter themselves with the Gains they make by following their Trades, and humouring their Customers, on this Reserved Day of our Lord, they will find a very sad Reckoning at last before the Judge of all the Earth : When it will be made appear, that they have supplied many Persons with Instruments to fight against God, in that they suffered them to sit Drinking and Revelling in their Houses, whilst they ought to have been at the Publick Worship of God, or to have been employ'd in the pious Government of their own Families. And whatever Friendship there now seems to be between such as live in these pernicious Vices, and such as administer Fewel to them ; it may at last break out into an eternal Enmity and Aversion in the other

World : Where the one may say, Had you not admitted me into your House, and supplied me with Wine and other Things which were not Matter of Necessity, but meer Vanity and Impiety, I might have kept the Lord's Day better, and have escaped this Place of Torment ; and, on the other Hand, the other Party may reply, Had you not prevented me and my Servants from serving God in his House, and my own, we might likewise have been more happy.

That such Expostulations and Upbraidings will be like to be in the other World, (where every one will see the Baseness and Perniciousness of Sinning against God) is very probable, from what we see in Persons whose Eyes God hath been pleased to open here on Earth.

I knew a Gentleman, who, after a sharp Fit of Sickness, betaking himself to a new Life, sent for the Master of the Tavern where he had mis spent much Time, and many Lord's Days, and with such a Countenance as made him even to tremble, checkt him severely for allowing Company to sit drinking on that Day, or upon any other Day to Excess : and gave him such an affecting Charge to amend this for the future, as startled him whenever he call'd it to mind ; as the Person to whom he spake, afterwards confest.

1. Say not then, What Harm is there in drawing Drink to such idle Persons as require it on the Lord's Day ? since if it be unnecessary, it cannot but be very sinful ; because at best it makes both them and you mis spend the Lord's Day, and many times occasions very heinous Disorders and Transgressions on it.

2. Say not, You shall lose your Trade, and fail of a Livelihood, by observing this Part of your Duty :

But remmeber, that God rained down a double Portion of Manna on the Day before the Sabbath, for the use of those that observed it, *Exod. 16. 29.* And be assured, that you cannot lose by your faithful Service to so good a Master.

3. Say not, Others do it, and I will not be singular; Since the Law of God, and not the Practice of others, must be our Rule, if ever we desire to enter into his eternal Rest.

Lastly, Say not, That if it be a Sin, you must answer for it your self, and that no Body else is concerned in it. No, all Publick Sins are Publick Offences and Scandals; that is, they occasion others to fall into Sin; are the common Reproach of Christianity, and Causes of Publick Calamities. Upon which account therefore, all that would be faithful to their Christian Vows, ought to oppose the Prophanation of the Lord's Day by all lawful and advisable Means, whether it be by giving Information of it to the Magistrate, or otherwise, as that which tends directly to the Dishonour of God, the Decay of Religion, and to the Destruction of the Publick Good.

We are all ready enough to lay Hands on such as break any Laws which concerns our selves: If any one steals, or robs us of any little Matter, we alarm the Neighbourhood, and raise all the Power we can to apprehend the Thief, and are at Charge to prosecute and punish him according to the Law: and without doubt we do well in it; for the tolerating such Offenders, is Injustice to the Publick, and a Cruelty to the Innocent. But then, Why are we so slack and so unwilling to do the like to such as prophane the holy Day and Name of God? Are these lighter Matters? Has not God a Right and Title to his own Day? Or rather, Is not this the true

true Reason, because we are not so sensible of Offences against God, as against our selves? But this is a very sad State, and a sure Sign, that we have not that Love and Zeal for God, which every true Christian ought to have. Let us therefore rouse up ourselves to do this Honour to God, or we shall never be honoured by him.

To sum up all, The Lord's Day is in its Institution a Day of Blessing, and of infinite Good to Men: but Men may by their Idleness, or Profaneness, turn their Blessings into Curses. But as this is great Folly, so it will end with dismal Sorrow and Anguish; when these Days of the Son of Man are over. When Death closes up the Day of Grace and Mercy, and there shall be no more Sabbaths, no more Sacraments, no more Sermons, nor no more Prayers for ever; then will the profane Person wish in vain for the Return of that which he hath irreparably lost by despising it: Like *Esau's* begging with Tears (but to no purpose) for the Blessing which he had sold for a sensual Morsel.

O, my Brethren! know your Christian Privileges, improve your blessed Sabbaths, and the invaluable Seasons of God's Grace! Our Day of Life, and of Grace is far spent, and the Night is at hand; let this quicken us in these last Hours of our Day, to provide the Things which make for our eternal Peace, lest they be for e're long hid from our Eyes, and we for ever debarr'd from the Enjoyment of them.

The Houſholder's M A N U A L :

O R,

F A M I L Y D E V O T I O N S.

A Morning Prayer for a Family.

O Lord our God, and heavenly Father, who art the only Creator and Governour of Heaven and Earth, and all Things therein contain'd, we confeſs, that we are unworthy to appear in thy Sight and Preſence, conſidering our manifold Sins which we have committed againſt Heaven and before thee: And now that we have been born in Sin, and daily break thy holy Laws and Commandments, contrary to our Knowledge and Conſciences; albeit that we know, that thou art our Creator, who haſt made us; our Redeemer, who haſt bought us with the Blood of thine only begotten Son; and our Comforter, who beſtowed upon us all the good and holy Graces which we enjoy in our Souls and Bodies. And if thou ſhould'ſt deal with us as our Wickedneſs and Unthankfulneſs have deſerved; what other Thing might we (O Lord) expect from thee, but Shame and Confuſion in this Life, and in the World to come, Wrath and everlaſting Condemnation? Yet, O Lord, in Obedience to thy Commandment, and in the Confidence which we have in thy unſpeakable and endleſs Mercy in thy Son our Saviour Jeſus Chriſt, we
thy

thy poor Servants, appealing from thy Throne of Justice, (where we are justly lost and condemn'd) to thy Throne of Grace, (where Mercy reigneth to pardon abounding Sin :) do, from the bottom of our Hearts, most humbly beseech thee, to remit and forgive unto us all our Offences and Misdeeds: That by the Vertue of the precious Blood of Jesus Christ, thy innocent Lamb, which he so abundantly shed (*to take away the Sins of the World*) all our Sins, both Original and Actual, may be so cleansed and washed from us, that they may never be laid to our Charge, nor ever have Power to rise up in Judgment against us. And we beseech thee, good Father, for Christ's Death and Passion sake, that thou wilt not suffer to fall upon us that fearful Curse and Vengeance, which thy Law has threatned, and our Sins have justly deserved : And forasmuch, O Lord, as we are taught by thy Word, *That idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like inordinate livers, shall not inherit the kingdom of God ;* pour the Grace of thy holy Spirit into our Hearts, whereby we may be enlightned to see the Filthiness of our Sins, to abhor them: and may be more and more stirred up to live in Newness of Life, and Love of thy Majesty ; so that we may daily increase in the Obedience of thy Word, and in a conscionable Care of keeping thy Commandments.

And now, O Lord, we render unto thee most hearty Thanks, for that thou hast Elected, Created, Redeemed, Called, Justified and Sanctified us in good measure in this Life, and given us an assured Hope, that thou wilt glorifie us in thy heavenly Kingdom, when this mortal Life is ended. Likewise we thank thee for our Life, Health, Wealth, Liberty, Prosperity, and Peace : especially, O Lord,

for the Continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a Time of Repentance. Also we praise thee, for all other thy Mercies bestowed upon us: more especially, for preserving us this Night past, from all Dangers that might have befallen our Souls and Bodies. And seeing thou hast now brought us safe to the Beginning of this Day, we beseech thee protect and direct us in the same: Bless and defend us in our goings out, and comings in, this Day, and for evermore. Shield us, O Lord, from the Temptations of the Devil, and grant us the Custody of thy holy Angels to defend and direct us in all our Ways.

And to this end, we recommend our selves, and all those that belong unto us, and are abroad from us, into thy Hands and Almighty Tuition: Lord, defend them from all Evil, prosper them in all Graces, and fill them with thy Goodness. Preserve us likewise this Day, from falling into any gross Sins, especially those whereunto our Natures are most prone. *Set a Watch before the Door of our Lips,* that we offend not thy Majesty by any rash or false Oaths, or by any lewd and lying Speeches: Give unto us patient Minds, pure and chaste Hearts, and all other Graces of thy Spirit, which thou knowest to be needful for us; that we may the better be enabled to serve thee in Holiness and Righteousness. And seeing that all Mens Labour, without thy Blessing is vain, bless every one of us in our several Places and Callings; *Direct thou the Work of thy Hands upon us, even prosper thou our Handy-work;* (for except thou guide us with thy Grace, our Endeavours can have no good Success). And provide for us all Things which thou, O Father, knowest to be needful for every one of us, in our Souls and Bodies.

this

this Day. And grant we may so pass thro' the Pilgrimage of this short Life, that our Hearts being not settled upon any transitory Things, which we meet with in the Way, our Souls may every Day be more and more ravished with the Love of our Home, and thine everlasting Kingdom.

Defend likewise, O Lord, thy Universal Church, and every particular Member thereof: especially, we beseech thee, to continue the Peace and Prosperity of these Churches, and Kingdoms, wherein we live. Preserve and Defend from all Evils and Dangers, our most gracious Queen *ANNE*, the Princess *Sophia*, and all the Royal Family; Multiply their Days in Bliss and Felicity, and afterwards Crown them with everlasting Joy and Glory. Bless all our Ministers and Magistrates, with all Graces needful for their Places; and govern thou them, that they may govern us in Peace and Godliness. And of thy Mercy, O Lord, comfort all our Brethren that are distressed, sick, or any way comfortless; especially those who are afflicted either with an evil Conscience, because they have sinned against thy Word; or for a good one, because they will not sin against thy Truth: Make the first to know, that not one Drop of the Blood of Christ, was a Drop of Vengeance, but all Drops of Grace, powerful to procure Pardon upon Repentance, for the greatest Sins of the chiefest Sinner in the World: and for the other, let not, O Lord, thy long Sufferance either too much discourage them, or too much encourage their Enemies; but grant them Patience in Suffering, and a gracious and speedy Deliverance, which may stand best with their Comfort and thy Glory. Give every one of us Grace to be always mindful of his last End, and to be prepar'd with Faith and Repentance, as with a Wedding garment, against the time that thou

thou shalt call for us out of this sinful World. And that in the mean while we may so in all Things, and above all Things, seek thy Glory, that when this mortal Life is ended, we may then be made Partakers of Immortality, and Life eternal, in thy most blessed and glorious Kingdom.

These and all other Graces which thou, O Father, see'st to be necessary for us, and for thy whole Church, we humbly beg and crave at thy Hands; concluding this our imperfect Prayer, in that absolute Form of Prayer which Christ himself has taught us, saying,

Our Father, &c.

An Evening Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the Foot-stool of thy Grace, acknowledging, that we have inherited our Father's Corruption, and actually, in Thought, Word, and Deed, transgressed all thy holy Commandments, so that in us, naturally, there dwellerh nothing that is good: for our Hearts are full of secret Pride, Anger, Impatience, Dissimulation, Lying, Lust, Vanity, Prophaneness and Distrust; and too little Love of our selves, and the World, and too much Love of thee and thy Kingdom; but empty and void of Faith, Love, Patience, and every spiritual Grace. If thou therefore should'st but enter into Judgment with us, and search out our natural Corruption, and observe all the cursed Fruits and Effects that we have deriv'd from thence; Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy Wrath, and our Condemnation, which we have long ago deserv'd.

But,

But, good Father, for Jesus Christ, thy dear Son's sake, *in whom only thou art well pleased*; and for the Merits of that bitter Death and bloody Passion, which we believe, that he hath suffer'd for us, have Mercy upon us; pardon and forgive us all our Sins, and free us from the Shame and Confusion which are due unto us for them; that they may never seize upon us to our Confusion in this Life, nor to our Condemnation in the World which is to come. And forasmuch as thou hast created us to serve thee, as all other Creatures to serve us; so we beseech thee inspire thy Holy Spirit in our Hearts, that by its Illumination and effectual Working, we have the inward Sight and Feeling of our Sins, and natural Corruptions; and that we may not be blinded in them, through Custom, as the Reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good Means to overcome and get out of them. O let us feel the Power of Christ's Death, killing Sin in our mortal Bodies; and the Virtue of his Resurrection, raising up our Souls to Newness of Life. Convert our Hearts, subdue our Affections, regenerate our Minds, and purifie our Nature; and suffer us not to be drown'd in the Stream of those filthy Vices, and sinful Pleasures of this Time, wherewith Thousands are carried headlong to eternal Destruction; but daily frame us more and more to the Likeness of thy Son Jesus Christ, that in Righteousness and true Holiness we may so serve and glorifie thee, that living in thy Fear, and dying in thy Favour, we may in thy appointed Time, attain to the blessed *Resurrection of the Just*, unto eternal Life. In the mean while, O Lord, increase our Faith in the sweet Promises of the Gospel, and our Repentance from dead Works, the Assurance of our Hope

Hope in thy Promises, our Fear of thy Name, the Hatred of all our Sins, and our Love unto thy Children; especially those whom we shall see to stand in need of our Help and Comfort; that so, by the Fruits of Piety and a righteous Life, we may be assur'd, that thy Holy Spirit doth dwell in us, and that we are thy Children by Grace and Adoption. And grant us, good Father, the Continuance of Health, Peace, Maintenance, and all other outward Things, as far forth as thy Divine Wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden Duty, we confess, that thou hast been exceeding merciful to us in all Things of this Life, but infinitely more merciful in the Things of a better Life; and therefore we do here, from our very Souls, render unto thee all humble and hearty Thanks, for all thy Blessings and Benefits bestow'd upon our Souls and Bodies; acknowledging thee to be that *Father of lights, from whom we have received all those good and perfect gifts*: And unto thee alone for them, we ascribe to be due all Honour, Glory and Praise, both now and evermore: But more especially, we praise thy Divine Majesty, for that thou hast defended us this Day from all Perils and Dangers; so that none of those Judgments (which our Sins have deserv'd) have fallen upon any one of us. Good Lord, forgive us the Sins which we have this Day committed against thy Divine Majesty, and our Brethren, and, for Christ's sake, be reconcil'd unto us for them.

And, we beseech thee likewise of the same, thine infinite Goodness and Mercy, to defend and protect us, and all that belong unto us this Night, from all Dangers of Fire, Robbery, Terrors of evil Angels, or any other Fear or Peril, which for our Sins might
just.

justly fall upon us. And, that we may be safe under the *shadow of thy Wings*, we here commend our Bodies and Souls, and all that we have, unto thy Almighty Protection. Lord, bless and defend both us and them from all Evil. And whilst we sleep, do thou, O Father, (who never slumberest nor sleepest) watch over us thy Children, and give a Charge to thy holy Angels to pitch their Tents round about our House, and Dwelling, to guard us from all Dangers; that sleeping with thee, we may the next Morning be awakened by thee; and so being refreshed with moderate Rest, we may be the fitter to set forth thy Glory, in the conscionable Duties of our Callings.

And we beseech thee, O Lord, to be merciful to thy whole Church, and to continue the Tranquility of these Kingdoms wherein we live, turning from us those Plagues which the crying Sins of this Nation do justly deserve.

Preserve our religious Queen, with the whole Royal Family: all our Magistrates and Ministers, and all that fear thee and call upon thy Name; all our Christian Brethren and Sisters, that suffer Sickness, or any other Affliction or Misery; especially those who any where do suffer Persecution for the Testimony of thy Holy Gospel: Grant them Patience to bear thy Cross, and Deliverance, when, and which Way it shall seem best to thy divine Wisdom. And, Lord, suffer us never to forget our latter End, and those Reckonings which then we must render unto thee. In Health and Prosperity, make us mindful of Sickness, and of the evil Day that is behind, that these Things may not overtake us as a Snare, but that we may in good measure, like wise Virgins, be found prepared for the Coming of Christ, the sweet Bridegroom of our Souls. And
now,

now, O Lord, most Holy and Just, we confess, that there is no Cause why thou (who art so much displeas'd with Sin) should'st hear the Prayers of Sinners; but for his sake only who suffer'd for Sin, and sinned not. In the only Mediation therefore of thy eternal Son Jesus, our Lord and Saviour, we humbly beg these, and all other Graces which thou knowest to be needful for us; shutting up these our imperfect Requests, in that most holy Prayer which Christ himself hath taught us to say unto thee, *Our Father, &c.*

Thy Grace, O Lord Jesus Christ; thy Love, O heavenly Father; thy Comfort and Consolation, O holy and blessed Spirit, be with us, and remain with us, this Night and for evermore. *Amen.*

A short Prayer before going to Bed.

O Eternal God, and Heavenly Father, if I were not taught and assured by the Promises of thy Gospel, and the Examples of *Peter, Mary Magdalen, the Publican, the Prodigal Child, and many other penitent Sinners*; that thou art so full of Compassion, and so ready to forgive the greatest Sinners, who are heaviest laden with Sin, at what time soever they return unto thee with penitent Hearts, lamenting their Sins, and imploring thy Grace: I should despair for mine own Sins, and be utterly discouraged from presuming to come into thy Presence; considering the Hardness of my Heart, the Unruliness of my Affections, and the Uncleanliness of my Conversation, by means whereof I have transgressed all thy Laws, and deserved thy Curse, which might cause my Body to be smitten with some fearful Disease, my Soul to languish with the Death of Sin, my good Name to be traduced with scandalous
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Reproaches, and make mine Estate liable to all manner of Crosses and Casualties. And I confess, O Lord, that thy Mercy is the Cause that I have not been long ago confounded. But, O my God, as thy Mercy only staid thy Judgments from falling upon me hitherto; so I humbly beseech thee, in the Bowels of the Mercy of Jesus Christ (*in whom thou art well pleased*) that thou wilt not deal with me *according to my deserts*) but that thou would'st freely and fully remit unto me all my Sins and Transgressions: and that thou would'st wash them clean from me, with the Virtue of that most precious Blood, which thy Son Jesus Christ has shed for me. For he alone's the Physician, and his Blood only is the Medicine that can heal my Sicknes. And he is the true brazen Serpent that can Cure that Poyson, wherewith the fiery Serpents of my Sins have stung and poyson'd my sick and wounded Soul. And give me, I beseech thee, this holy Spirit, which may assure me of mine Adoption, and that may confirm my Faith, encrease my Repentance, enlighten my Understanding, purifie my Heart, rectifie my Will and Affections, and so *sanctifie me throughout, that my whole body, soul, and spirit, may be kept unblameable, until the glorious coming of my Lord Jesus Christ.* And now, O Lord, I give thee most hearty Thanks and Praise, for that thou hast this Day preserved me from all Harms and Perils, notwithstanding all my Sins and ill Deserts. And I beseech thee, likewise defend me this Night from *the roaring lion, which night and day seeketh to devour me.* Watch thou, O Lord, to keep me from his Temptations and Tyranny; and let thy Mercy shield me from his unappeaseable Rage and Malice. And to this end, I commend my self into thy Hands and Protection, beseeching thee, O my Lord and God, not to suffer
Satan

Satan, nor any of his evil Members, to have Power to do unto me any Hurt or Violence this Night. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live and die unto thee, and to the Glory of thy Name, and the Salvation of my Soul. Lord, bless and defend all thy chosen People every-where. Grant our Queen a long and happy Reign over us : Bless all the Royal Family ; together with all our Magistrates and Ministers : Comfort them who are in Misery, Need, or Sickness : Good Lord, give me Grace to be one of those wise Virgins, that may have my Heart prepared like a Lamp furnished with the Oyl of Faith, and Light of good Works, to meet the Lord Jesus, the sweet Bridegroom of my Soul, at his second and sudden Coming in Glory. Grant this, good Father, for Christ Jesus's sake, my only Saviour and Mediator ; in whose blessed Name, and in whose own Words, I call upon thee, as he has taught me, saying, *Our Father, which art, &c.*

Then say, Thy Grace, O Lord Jesus ; thy Love, O heavenly Father ; thy Comfort and Consolation, O Holy and Blessed Spirit, be with me, and dwell in my Heart, this Night, and evermore. *Amen.*

A Prayer against the Temptation of the World, the Flesh, and the Devil.

O Most Merciful and Mighty God, the Fortress of the Faithful, a Rock of Defence and Refuge, for all distressed Souls, which knowest we are set in the midst of so great Dangers, that without thy Help we cannot avoid our Ruine ; I beseech thee, keep my Body and Soul from all Temptations and Snares of the Devil, and suffer not my Senses to range and

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wander abroad in Matters of Pleasure and Deilght, which are to no purpose. Good Lord, take from me that which is deformed and polluted by my corrupt Nature, and work and establish that which thy Grace hath wrought in me, that having the whole Armour fitted unto me, I may be able to withstand all the Assaults of the Enemy. Let me not be drawn away by Sensuality, or any of the Desires of the Flesh, but give me Power to tame this Body, that by Sobriety, Moderation, and Abstinence from superfluous Things, I may bring it into such Subjection, as I may better serve thee, and walk in thy Spirit: Lord, sequester me from the Darknes, Filthiness, and Deceitfulness of this World, that I be not fashioned like thereunto, to follow the Multitude, but being changed by the Renewing of my Mind, I may walk uprightly and godlily, looking for the blessed Appearing of my Lord and Saviour Jesus Christ. O Lord, be favourable and gracious to me in the Day of Trial; and lead me no farther into any Temptation, than thou wilt make me able to bear: Grant, O Lord, that I may with strong Faith resist Satan, and by Watching, Fasting and Prayer, mortifie the Lusts of the Flesh; and by continual Meditation of thy holy Law, avoid the foolish Vanities and dangerous Pleasures of this World.

Let not Knowledge puff me up, Prosperity mislead me, Poverty dismay me, Sickness turn me to Impatience, nor this Life bring me to distrust in thy Providence, or force me to seek unlawful Means to win them.

Arm me (O Lord) with thy Spirit, encourage me with thy Presence; and let all thy Children feel the effectual working of thy Power, which is ever
made

made perfect thro' Weakness, even for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

A Prayer for Remission of Sins, and all Things necessary thereto.

O Lord God, in Greatness Infinite, in Power Omnipotent, in Counsel Wonderful, and in Judgment Terrible; altho' I, a miserable Sinner, have, by thy Justice, truly deserved everlasting Damnation, for my horrible Sins, yet, I beseech thee, cast me not away with them that have not known thee, or such as forget God, or such as run on in their Wickedness, and never say, What have I done? for I appeal from thy rightful Justice, to thine unspeakable Mercy, and humbly cast down my self at thy Feet, and confess my Sins, beseeching and begging Compassion and Pardon.

Behold, Lord, I am a Piece of that Purchase which cost so dear a Price as the Blood of thy dear Son; my Body and Soul are the Temples of the Holy Ghost, the Posts whereof are sprinkled with his precious Blood, which crieth for Mercy; and therefore enter not into the Course of Judgment with me, (for there I know I shall be overthrown) but forbear, forgive, and acquit me, from that Satisfaction which he hath made for penitent Sinners.

O Lord, tho' the Stipend of my Sin be Death, and Merit of my Transgression, eternal Perdition; yet is thy Mercy above all thy Judgments, and thou canst forgive more than I can offend; wherefore I pray thee, set his Cross and Passion between thy Judgment and my Soul; look upon me with the Eye of Mercy and Compassion, as thou didst
upon

upon the sinful Woman at the Banquet, and the Publican in the Temple, whose Pardons are registred in thy Books for my Comfort.

O Lord, bow down the Height of thy Deity, to behold my Vileness and Misery; (a lively Image of the propigal Son) who know no other Help but only thee, the most loving Father, whom I have so highly offended. Pour the Oil of thy Mercy into my defiled and fainting Heart; search it, that I may not flatter my self to extenuate my Sin: cleanse it, and season it with the Salt of thy Grace, to receive and retain all Goodness hereafter. Lord, I thank thee for thy Patience and Long-suffering, that thou hast not suddenly (according to my Desert) taken Vengeance on me, but given me a longer Time of Repentance; wherefore, I beseech thee, appease thy Anger towards me now, but loosen in me the Works of Darknes. Create in me a new Heart; and because thou lookest for my Amendment, I beseech thee grant me thy Favour, that I may amend: Give me Grace to repent unfeignedly, with Fasting, Weeping and Mourning, and make my Faith lively to believe, that I am forgiven in Jesus Christ.

Let not the Faults of my Fore-fathers light upon my Head, who have walked in their Steps; neither be angry with me for their Sakes: but let the Well-doing of Jesus Christ, who hath shed his Blood for me, succour me, and beg my Pardon. Forgive me all my Sins of Youth and Age, Negligences and Ignorances, Thoughts, Words, and Deeds; and keep me from presumptuous Sins. O Lord, look not upon the Pharisee, for he dissembleth; nor upon the Publican first, for he saith little for himself in outward shew; nor upon *Mary Magdalen* only,
for

for she had but seven Devils; but look upon me, that am of Sinners the Chief, worse than either Pharisee, Publican, or *Mary*, who have as many Sins as Hairs upon my Head, and a greater Clog upon my Conscience, than any Burthen that Man hath to bear; and do therefore openly, earnestly, unfeignedly and continually call upon thee. O Lord, keep under Satan, that he drive not my Soul upon the Rocks of Despair! Quench all the Motions of my Mind, striving against thy Divine Pleasure, and restore in me the Image of thy Son, that I may Live in thy Fear, Die in thy Favour, Rest in thy Peace, Rise in thy Power, and Remain in thy Glory, for Jesus Christ his sake, our Lord and Saviour. *Amen.* Our Father, &c.

F I N I S.

☞ Christian Reader,

These are to advertize thee, That since the First Volume of these Sermons of the Reverend and Pious Dr. John Hart, has met so kind and general an Acceptance in the World, (which indeed the Worth of them well deserv'd) it has Encouraged the Booksellers to prepare a Second Volume of the same Author's Works, which is now in the Press: The Substance of which are,

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